

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLVII

JACKSON, MISS., April 9, 1925

NEW SERIES  
VOLUME XXVII, No. 14

## Convention Board Department

R. B. Gunter, Corresponding Secretary

### The Southern Baptist Convention

The Southern Baptist Convention begins in Memphis at 10 A. M., May 13th. This offers a great opportunity for Mississippi Baptists to attend. We trust they will be there by the thousands. We have railroad certificates which will entitle you to reduced rates and also enrollment cards. A two cent stamp with your request will bring the card and certificate.

There is to be an Evangelical Conference the afternoon and evening of May 11th in the First Methodist Church right near the Convention Hall in Memphis. Six outstanding soul-winners and Kingdom-builders are to speak in this Conference and there will be one continuous hour for nothing but prayer for the power of God on the great Southwide and worldwide revival of religion. Every pastor in Mississippi should avail himself of the opportunity of attending this Conference. As you will note, this precedes the Convention by one day. The auditorium in which the Conference will be held will seat 2,500 people.

### Churches Contributing in March

You will find in this issue the number of churches contributing to the 1925 program during the month of March. You will also find the number which have reported on the 1925 program. The excuse has been given in a number of sections that the churches do not like to pledge. You can see from this comparison that

the majority of them do not like to pay. We should tell it just like it is. It is a good time to ask the question, "WERE THERE NOT TEN CLEANSED, BUT WHERE ARE THE NINE?"

We expect to run each week during the month of April a list of the names of the churches which have not reported on the 1925 program. We mean by this those which have not reported the information asked for on the postal which was sent out to all the churches. Each week we expect to drop from the list of the non-reporting churches those which report in the meantime. Already a number whose names are found in the last issue have reported. We shall also from time to time make any corrections which may be necessary as the churches call attention to it. This is a good way to check up and find out where we are.

### Evangelistic Work

Brethren Kyzar and Perry have only one open date from the first of June until the first of October. One week is vacant between the first and the 10th of August. So, in calling for time, you will please set your meetings beyond October first.

Brother Perry may be had as song leader in some meetings during April and May. You may write this office if you desire his services. Brother Perry has made good as song leader for Howard Williams, but he prefers to work with his own denomination.

The Baptist Hospital in New Orleans is asking for student nurses and graduate nurses, in their advertisement in this issue.

Dr. M. O. Patterson of Mississippi College will deliver the alumni address at the commencement of the Seminary at Louisville, May 5th.

There are eighty-eight young men in the graduating class of Mississippi College, and two young ladies.

The Texas Governor recently signed a bill forbidding anyone entering a church with a mask on. What about a man's going to church with a mother Hubbard on?

Pastor H. D. Wilson of Wiggins has been called to Townley, Alabama. He ought to know better than to leave Mississippi, having tried it once before.

The income tax law passed by the last Mississippi legislature may or may not be constitutional. But it seems a strange reason to give against its constitutionality that the people don't want it.

Blue Mountain College will conduct a summer school for both sexes, beginning June 3 and running twelve weeks.

The Executive Committee of the Alcorn County Association is planning to employ a county evangelist.

An issue before the next Southern Baptist Convention is between "We Believe" and "We Don't Know What We Believe", or "We Are Afraid To Tell It".

Count Karolyi, former president of Hungary, after a short stay in this country, declares he is a thorough convert to prohibition. He says prohibition is one of the greatest things America has ever tried.

Pastor J. P. Harrington of Crystal Springs declined the call to Calvary Church in Memphis. Who can blame a man for preferring to stay in Mississippi rather than go any where else, even a good place like Memphis?

Mr. Harvey, son of the blind preacher, Brother Harvey of Clinton, is just finishing his M.A. course in the University of North Carolina and has accepted the position as head of the Department of Biology in Oklahoma Baptist University.

### PRAY DOWN AND PAY UP

Not yet have all our people learned to make their offerings regularly to the Lord for the furtherance of the gospel. That is the ideal plan. And we are gradually coming to it. It is the Lord's plan and we must come to it or be disobedient to him and fail in his work. All nature is rhythmic in its regularity. The blessings of God are as constant as the returning days and seasons. The prescription for the worship of God in the old dispensation provided for morning and evening sacrifices, for the weekly Sabbath, for the monthly festival and the annual feasts. Then came the crowning year of Jubilee every fifty years. The New Testament worship was day by day in the temple, and the first day of the week to commemorate His resurrection. Along with the other forms of worship and expressions of gratitude to God we are told that we must "on the first day of the week lay by in store as God has prospered us" an offering of our substance to God.

But if you have overlooked this, or if it is in your heart to make a special thank offering to God, the way is open to do this in a way acceptable to God. Beside the regular offerings which were brought to his courts, provision was made for special offerings of love and gratitude. These are often the most pleasing tribute we can bring to God. Your wife and children expect of you their daily necessities at the table. But if through love to them you bring on some occasion a special token of your love, this warms the heart and gladdens the spirit. Will not God be pleased with his people if on April 19 they bring to him a special love offering, the expression of grateful hearts for his saving mercy and preserving grace. Have we had good health, comfortable homes, a returning spring season of beauty and gladness? Has God graciously spared us from affliction and shielded us from sorrow? May we not in turn give him joy by helping to further his purpose in saving a lost world and ministering to those in need? May we not do this in His name?

We are sorry to lose Pastor W. R. Beckett from Mississippi. He has resigned at Amory to accept Grace Church in Nashville, Tennessee, beginning May 1st.

Pastor Hooks began a meeting Sunday at Belzoni, assisted by Evangelist Wolfe from Oklahoma. The music is led by Mr. A. H. Doty, assistant to Pastor Hewitt of First Church, Jackson.

Missionary J. H. Rowe in Japan has been very ill and will have a period of slow convalescence. His wife writes that he had influenza, double pneumonia and typhoid fever. This came at a time when he seemed physically reduced, and his condition has been critical. He made many friends during his furlough in Mississippi a few years ago who will pray for his complete recovery. His wife is one of our best missionaries from Mississippi.

In one Presbyterian school in Mississippi there are forty-one Baptist girls.



## CHRIST FOR THE JEW AND THE JEW FOR CHRIST

(Part of Home Board's Work)

Chas. F. Leek, Publicity Secretary, Southern Baptist Theological Seminary

Midst bitter anathemas from one or two Jews, inquiries about Christ from not a few—and manifested interest on the part of a multitude of both Jews and Gentiles, Jacob Gartenhaus, Home Mission Board evangelist to the Jews, assisted by Missionary Henry Singer of Hebrew Christian Mission, led Baptists of Louisville in a two weeks Jewish-Gentile meeting recently, the like of which was never before seen in these parts. Daily visits were made to shops, homes and synagogues, while a daily afternoon meeting for Jews and Gentiles was held at Broadway Baptist Church, and as a grand finale, Sunday afternoon, a mass meeting of Jews and Gentiles was held at the large Macauley's Theatre, the audience including many, many Jews, packing every available space, some being unable to gain admittance.

A prominent Rabbi of Louisville was in the theatre audience and following the meeting many remained for conference. The whole campaign was a seed sowing for the purpose of securing a better understanding between Jews and Gentiles, an absolute necessity before the sadly neglected work can produce much result. The Long Run Baptist Association fostered the campaign.

Jacob Gartenhaus is uniquely qualified to lead Southern Baptists into the rich, yet neglected field of Israel. In a recent conversation with him and in answer to questions, he told the writer that in New York City alone there are 1,750,000 Jews, while the seating capacity of all New York synagogues is but 175,000, and that eighty out of every 100 Jews do not belong to the synagogues. He said the same conditions exist everywhere, even in the South where there are 500,000 Jews, and that that was one of our greatest present day challenges.

It was to my personal surprise that this sunny, cultured, consecrated man of God, with a "heart's desire" for his people, had to face a Gentile apathy and disinterest on the part of even pastors. The writer can speak from very happy personal experience, that no pastor will make a greater contribution to his own local work and to a great Kingdom work than to have Jacob Gartenhaus bring his message. Let's eliminate the Gentiles' obstacles; he will even then have a burden too large for one soul to bear.

He is now forced to make "bricks without straw". As he labors as the only missionary to 500,000 Jews in a territory including seventeen states, the District of Columbia, and Panama and Cuba he does so without the full sympathy of Gentile Christians; with limited means; and with misunderstanding on the part of the Jews to some extent growing out of the aloofness of Gentiles.

Let other cities do for the Jew what some Southern cities have done and let the pastors and laymen of our Great Southland tell Jacob Gartenhaus they are behind him and want him to suggest how they may assist.

## SPECIAL OFFER OF TITHING LITERATURE

The annual partnership proposition described in pamphlet No. 38, "Winning Financial Freedom," is proving so popular and effective that we are again offering to furnish any Baptist minister, without charge postage paid, a sufficient quantity of the pamphlet to supply one copy to each member of his official church boards.

If you so request in your order, we will add an "Offer No. 3" package which contains samples of the 38 pamphlets we publish—about 475 pages—for \$0.50. When you write please mention the Baptist Record.

The Layman Company,  
35 N. Dearborn Street,  
Chicago, Illinois.

## LET SOUTHERN BAPTISTS CONSIDER

By William Lunsford, D.D., Corresponding Secretary

The Relief and Annuity Board is now carrying more than one thousand beneficiaries whose stipends are so pitifully small that it is impossible for them to have anything like adequate comfort. Most of these are old and very poor, and have never known anything of the luxuries of life and have had to struggle hard to obtain the most meagre comforts. Thirty beneficiaries have been added in the last thirty days to the list and still they come.

What we are now paying is far from being adequate, but there is no way to do more until larger funds have been received in the office. It looks now as though we shall not be able to keep up our already inadequate rate. The Board has but little money with which to pay its beneficiaries, except what comes from the annual budget. If this fails, will some miracle worker rise up and tell us what to do?

The total receipts from the 1925 program to March 15th are \$16,082.67. Of this sum Mississippi has sent in \$757.39, while we have paid to Mississippians this calendar year \$895.98. Of the above sum received from Mississippi, \$365.83 went to the annuity fund, leaving only \$391.56 to be applied to general relief. How is retrenchment to be avoided? For our Board to retrench means poignant personal suffering to men and women who have already served their day and generation and become wards of the denomination in their poverty and dependence. It is a very different thing from the retrenchment which curtails denominational development. If this Board had what it has been pleading for ever since its birth—a relief endowment sufficient to yield as much as \$100,000.00 per year for relief work alone—it could see its way without curtailing anyone's stipend a penny. The Board hasn't that fund, nor anything approximating it. We had hoped through the five years of the campaign period that in the two years following the close we would be able to get enough of a permanent fund to yield the coveted sum, but notwithstanding the fact that every dollar received by this Board from the campaign and the budget channel has been used either for relief or annuities, and not a penny for expenses, and seeing that we are no nearer our goal, it would seem that there is no hope of reaching the desired end through the budget channel. What shall we do?

Our Committee has recently gone over the situation and unless the churches shall during the spring campaign remember our dependent preachers in the most whole-hearted way, nothing but reductions of stipends stare us in the face.

## A MOST VITAL TASK

By L. R. Scarborough

I have studied with a deepening interest the work being done among Southern Baptists in behalf of our college students both in Baptist and state schools. I was deeply interested in the work fostered by Prof. Ball year ago and then in the great work being done in Texas by Dr. Boone and his successor, Dr. Caylor, and have been vitally interested in the developing of the work of the Inter-Board Commission under the direction of Mr. Frank H. Leavell. I have attended many of the conferences of students held by this movement in its various phases.

After a careful study for years, and in view of a profound interest in all this work, I am writing this word with the hope that I may help Southern Baptists to come to a deeper appreciation of the great work being done in this line.

Mr. Leavell's success in the few years of his leadership in this work seems to me to be in the nature of marvelous. His program is assuming definite shape; and effective plans for far-reaching results are in operation.

## The Work in Baptist Schools

Th task of this Inter-Board Commission is a double task in its application; or rather it has

two fields of operation—one the Baptist schools and the other state and private schools where there are Baptist students. The work among Baptist schools where there are around 40,000 students is of the most far-reaching importance to the Kingdom of God to co-operate with the administrations, faculties and religious organizations in these Baptist schools, so as to make Christ Campus Commander, to put religious work regnant in the life of these students, to develop the denominational conscience and loyalty, and to train more effectively these students for church and denominational work, is a task supreme with unlimited and glorious issues at stake. The denomination will be short-sighted unless it sees, grasps and takes advantage of this enormous opportunity to effectively utilize the great, growing life of these young men and women. We ought to stand by the churches and other spiritual agencies in connection with these Baptist schools and help in every possible way to bring our Baptist students to their highest and best for Christ. This Inter-Board Commission has as one of its most vital objectives the calling out and training of leaders in all lines of religious activity—preachers, missionaries, and Gospel workers of every sort. And nothing is more vital to the future of our denominational conquests than this. The denomination ought to help equip with the very best church and Sunday School plant near our Baptist schools. We ought to give them the very best and make most attractive the church and Sunday School and B. Y. P. U. and W. M. U. life in these churches near these institutions.

## The Work in State Schools

And just as important and in some respects probably more, is the work among Baptist students in state schools. There are something like 50,000 Baptist students in state and private schools in the South. What an army! Except for the influences of the Baptist churches near these schools there are very few religious and spiritual advantages for these Baptist students. The Inter-Board Commission seeks to aid in every possible way the spiritual life of these Baptist students in state and private schools. It is an enormous task. The difficulties are much greater than in Baptist schools. The helping forces and aiding facilities are much less there than in Baptist schools. Concerning this great work I believe that the following suggestions will sooner or later, and ought to as soon as possible, be carried out by our state forces, and as far as possible the Southwide forces.

1. There ought to be a strong, effective, well-equipped paid worker representing this student movement in these state schools. A good deal is being done in some sections in this direction but there are many cases of sad and tragic need in this line.

2. There ought to be denominational co-operation with the Baptist churches near these state schools. In many cases the Baptists are few and weak and the churches unable to furnish sufficient church and Sunday School equipment to challenge and interest these students. The denominational forces ought as speedily as possible to get to the aid of these Baptist churches and help them to build adequate and capacious buildings, making special provision for college students. It will be an unwise and suicidal denominational policy to neglect these centers of denominational life.

If we do not do these two things, sooner or later we will lose in a tragic way the Baptist possibilities in these students. We must denominationalize and train in the church and denominational life and work these Baptist boys and girls who, educated in these institutions, will be leaders in many lines of the life of our Nation. We ought to tie them on to Christ and our churches and denomination while they are in the maturing and developing-life period.

I feel deeply about this matter. The denominational conscience must be stirred and concentrated on this matter. We must not allow the great pressure on us for building and equip-



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ping our Baptist schools to cause us to neglect our Baptist boys and girls in state and private schools. We must not lose the effective service of the 50,000 Baptist boys and girls in state and private schools.

I urge the attention of Southern Baptists to this most vital matter. Let us stand by, co-operate with and encourage in every possible way the Inter-Board Commission and its noble Secretary and his splendid helpers. I am for him, them and their work full-length.

### CHRIST IS LOOKING TO SOUTHERN BAPTISTS TO DO THEIR DUTY

By Richard H. Edmonds, Editor, Manufacturers Record

There is a legend that when Christ returned to Heaven after his crucifixion, the angels gathered around to welcome Him back. They asked Him what plans he had made for carrying on his work on the earth. The answer, so the legend runs, represents Christ as saying: "I have committed my work to my disciples on the earth."

"But," inquired the angels, "Lord, suppose they should fail?"

And the answer of Christ to this was: "If they fail, all my work is lost; for I have no other means of carrying forward that which I have begun."

Each one of us may well ask the question, "Have I failed in doing my part to carry forward the work of the Master?"

"Have I gone to the utmost limit in my life to make successful Christ's work, or have I failed and fallen short of my opportunity and my responsibility?"

"As Christ looks down from His throne in Heaven and sees exactly what I have done and what I am doing, will He feel that I have been doing my utmost, or that I have shirked in the task to save mankind which He committed to every soul that has accepted him?"

If Heaven could have found any other means of saving mankind than through the death of the Son of God upon the Cross, then Calvary was an awful tragedy; would it seem impious if I said an awful mistake? But Heaven found no other way by which all who call upon Christ in faith can be saved.

If Christ could have found any other way to carry forward His work on earth than to commit it to His disciples, surely, knowing the frailty of men and women, he would have done so.

Unto those who profess to believe in Christ must come a realization that as God gave His only begotten Son to save all who would believe, so Christ gave Himself, trusting wholly to His disciples to carry forward His work.

I know of nothing else so fearful in its awful reality as the statement of Christ that those who believe not shall be damned. We have no right for one moment to accept His promise of immortality to those who have believed and been baptized, unless we are willing to accept His statement made at the same time of eternal death to those who do not believe.

Upon every one who professes to have been saved there rests a responsibility of doing his utmost to see that other are not forever lost and that the work of Christ, which found expression upon the Cross, shall not fail because of our slackness.

A responsibility of immeasurable extent rests upon the Baptists of the South at the present time.

I am not at all disposed to criticize thousands who by reason of the disastrous business conditions which followed shortly after the 75 Million Campaign was inaugurated, could not meet their pledges. They had promised joyously at a time of prosperity, and they must have suffered keenly when they felt that by reason of business reverses they were unable to fulfill their promises. Let no word of criticism be pressed against those who are placed in this position. But there are hundreds of thousands of others who could

do a larger work than they are doing, who could rally to the support of the Home and Foreign Mission Boards, and the other work of the Southern Baptist Convention, which means the work of carrying forward the Master's message to the world.

The world is facing its most crucial period of recorded history. It is in a fluxing state. There is turmoil throughout this and all other lands. The forces of evil have never been so arrayed against all that is good, fighting in every way possible to destroy the influence and the work of Christianity. The call to meet this issue falls upon every Christian, but pre-eminently does it rest at present heavily upon Southern Baptists. The work of their Boards in this country and abroad is being hampered, restricted, curtailed; and the officials are laboring under a burden which is well nigh destroying their physical vitality. They must have help. The cause of Christ must go forward. Southern Baptists must meet the indebtedness which rests upon them. It is our indebtedness. Every individual Baptist in the South is responsible for doing his utmost to pay this debt. It is a debt on him. It is a debt due to Christ Himself.

Whether one can give much or little, he must be ready to give in a spirit of sacrifice, looking straight into the eyes of Christ as he hung upon the Cross, and be able to say,

"Lord and Master, I will do my utmost in carrying forward that work which Thou hast committed to me. I cannot shirk the responsibility. I cannot hear your message as though it were delivered to some one else, to my neighbor, to the man in the next pew. I will realize that your message comes direct to me, and my answer must go directly back to you. Lord, what wilt Thou have me to do?"

In the light of that question, which every honest soul must ask and be willing to follow Christ's lead, must Southern Baptists meet this situation.

### OTHER PROBLEMS

A doctor, who is in a position to know, recently stated that "since the war there had been a big jump in immoral diseases."

Another doctor, in a committee meeting, made the statement that "there is no doubt about it, but that the sex problem is our biggest problem."

A druggist gave out a very startling statement recently in regard to certain things that happened on dance nights.

A lawyer, who is in position to know, said that "in Coahoma County, in 1924, there were 28 negro murders, and that a larger part of them were from breaking the second part of the last commandment. 'Negroes had been to him begging for steps to be taken to save their home. Of course, to some white people a negro home is not worth even an effort, and there may be a pay-day for some of us.'—Lyon Lantern.

#### A Reminder

We are hoping that the Young People's organizations of District One will send their leader, Mrs. L. R. Williams, again to the Southern Baptist Convention which meets this time in Memphis in May as we know.

The expenses will not be as much this time and if each one that responded so nicely last year will send one dollar (\$1.00) to Miss Lackey telling her what it is for, or to me, we will see that your faithful leader has another trip to the Convention.

—Mrs. Tom Tomlinson,  
1022 Hunter St.,  
Jackson, Miss.

Rev. J. L. Boyd, of Magee, sends us four subscriptions this week.

### THE INTERROGATION POINT BEFORE OUR CONVENTION

By Eldridge B. Hatcher

The big question which our Southern Baptist Convention faces is, How can a dynamic be set working among our people? We have the machinery, but the steam is lacking. Heathen fields are calling and are ready. Young men and maidens stand eager to respond to the call. A standard has been set for 1925—the raising of \$15,000,000. Varied and multitudinous stewardship, mission and other study classes are being held in our churches, and yet the Southern ranks do not leap to their feet and plant the missionary flag on the heights.

Something is needed to start the dynamo.

"Organize more classes for studying missions and stewardship and the budget plan", you say. All this is splendid, but it does not get to the bottom.

"Call the people to prayer", says another. Yes, indeed, call them, but suppose they don't want to pray. Suppose after getting on their knees they know not what to pray for as they ought. Suppose their faith is rickety.

Before we crowd about the throne of grace with our requests and cries, let us give God a chance to speak to us through his Word and then we shall probably know better what to pray for and better how to pray.

The bulging question, it seems to me, before our Southern Baptist Convention is, How can we bring about an epidemic of Bible study among our people.

In reply may I drop the suggestion that summer daily schools be conducted for the study of the Bible ONLY,—among the children. They will be eager for it. Let pastors throughout the South see that every person in his community has his own Bible and then—and then—Ah, but these are mere details. Our Convention can draw up its plans in large fashion after it has grappled the whole matter in a masterly way.

### PROGRAM

Evangelistic Conference, to be held in connection with the Southern Baptist Convention, Memphis, Tenn., May 12, 13, 14, 15, and 16.

Held under the auspices of "The Reese Evangelistic Staff", Evangelist T. O. Reese, superintendent, Marbury, Ala.

Place: First Methodist church, with seating capacity of 2,500, and only a square or two from the Convention Auditorium.

Tuesday, 7:30 P. M. Song and Prayer, Mr. J. L. Blankenship. Solo, Theo. H. Farr. Quartett, Miller Brothers.

8:00. Address or Sermon—Dr. J. E. Dillard.

Wednesday, 8:30 A. M. Song and Prayer, Mr. Chas. O. Miller. Duet, Mr. and Mrs. J. L. Blankenship. Quartett.

8:00. Address, "The Primacy of Evangelism"—Dr. L. R. Scarborough.

Thursday, 7:45 A. M. Song and Prayer, Mr. Fred Scholfield. Solo, Mr. Plunkett Martin. Duet, Miller Brothers.

8:15. Address, "Evangelism"—Dr. M. E. Dodd.

Friday, 7:45 A. M. Song and Prayer, Mr. Carroll C. Elsey. Solo, J. D. Hoffman. Quartett.

8:15. Address, "The Soul-Winning Church"—Dr. Len G. Broughton.

Saturday, 7:45 A. M. Song and Prayer, Mr. C. L. Randall. Solo, Mr. Theo. H. Farr. Quartett.

8:15. Address, "Denominational Evangelism"—Dr. J. W. Porter.

Editor Louie D. Newton of the Christian Index says: "I wish to commend to the Baptists of Mississippi my good friend C. S. Henderson, who has just gone to Greenville as pastor. He is a man of exceptionally fine gifts and will prove a real asset to the Baptist life of your great state. We regret to lose him in Georgia where he is so widely loved and we pray that he shall be greatly used of God in his new field."



# The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING  
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

Mrs. W. A. Triplett of Mashulaville, 82 years old, in renewing her subscription to the Record, says, "The Record is a great consolation to me, and may God bless every copy in every home."

Pastor Virgil M. Hailey recently held the dedicatory service in his new church at Van Alstyne, Texas. We are not surprised to hear good things of him, the son of our dear Brother I. A. Hailey, father and son being alumni of Mississippi College.

The recent presidential election in Germany, the first ever, is said to have been very peaceful. Only sixty per cent of the people voted. There were seven candidates, and General Ludendorff received the smallest number of votes, except the Ex-Kaiser is said to have gotten four votes. The second election, which will be decisive, will be on April 26, when a plurality is sufficient to elect.

It is said that 50,000 foolish girls without support are in Los Angeles, Cal., vainly seeking employment in the movies.

Japan added ten million men to its number of votes by a bill recently passed, giving the franchise to all men over 25, except those receiving charity.

Brother W. M. Bostick of Bellevue Church, Memphis, is assisting in a revival at Brownsville, Tennessee.

Business manager of the Baptist Message reports that all the churches in two parishes in Louisiana have the paper going to every family in their membership. Somebody's on the job over there.

The editor had the privilege of participating in the fifth Sunday meetings of two associations Sunday, one at Clinton when he spoke in the morning, and the other at Florence in the afternoon. If a good attendance is indicative of anything, the work is prospering. Brethren A. S. Johnston and A. Linton spoke at Florence in the morning.

Brother E. C. Williams conducted training classes at Coldwater last week. Pastor Flint was kept from the Tupelo Convention by an attack of influenza.

The American Hebrew says, "The sacramental wine scandal is an Augean stable. It needs cleaning." One rabbi says, "The scandals of the sacramental wine exemption call to high heaven for redress." The prohibition enforcement officer says they constitute a near national scandal. Nearly three million gallons of wine annually are delivered officially by The Prohibition Bureau for sacramental purposes. It is good to see a Jewish journal taking up the fight to correct this abuse.

It is an old story about the discussion which goes on over the question whether the hen originally came from the egg or the egg from the hen. Or sometimes it varies into the question whether the apple tree came originally from the seed or the seed from the apple tree. So we hear people discussing the question as to whether our doctrines come from our conduct or our conduct is produced from our doctrines. Which way around is it?

It is a fault of some people to twist words or phrases into such queer shapes that they imagine they have said something. And not infrequently somebody who reads or hears the words takes them up and passes them on as if they had expressed some great truth which had lain hidden for ages, but is just now breaking out. For instance, Dr. Fosdick makes him a whip cracker with this phrase, "We want not the religion about Jesus, but the religion of Jesus." It depends altogether on what you mean by the religion of Jesus. Plenty of rationalists accept that and mean by it that we should simply worship God as Jesus worshipped him, and behave as he behaved. Others of us will accept the religion about Jesus if that means that our worship and faith all gather about Him as the Son of God and centers in Him as God.

The Baptist of Chicago makes mention of Dr. W. T. Lowrey's resignation of Blue Mountain and appreciative reference to his long service in Mississippi. But is mistaken in saying Blue Mountain was the first woman's college in Mississippi. There were several others, and at least one older continues. Hillman College at Clinton carries this honor and is still flourishing like the palm tree.

How much of the spirit of co-operation have we? The nineteenth of April will show. On that date 3,500,000 Baptists in the South are asked to make a contribution for the furtherance of the gospel. If you have made a pledge, pay on that. If you wish to add to it, do so. If you have not made a pledge, now is a good time to pay the cash. How many of the 3,500,000 Baptists in the South will be heard from on that day?

Brother L. R. Burress and wife of Jonesboro, Arkansas, expect to attend at least a part of the Convention in Memphis. Their Mississippi friends will be glad to greet them.

His Mississippi brethren were sorry to learn of the illness of Dr. N. W. P. Bacon, now of Rayville, La. An operation was performed at the hospital in Vicksburg.

Tabernacle Baptist Church (Waco, Texas) closed the most successful revival meeting of its history Sunday, March 29, with more than one hundred conversions. The pastor, A. Reilly Copeland, did the preaching by unanimous invitation and vote of the deacon body and congregation.

A letter from Brother J. N. McMillin of Hattiesburg, Station A, tells of his decision to go definitely and fully into evangelistic work on June 1st, at which time he terminates his connection with the State Teachers College. Brother McMillin has been for thirteen years head of the Department of English in the college, ever since its opening. He has, however, been preaching regularly at the same time. Before this time he was pastor of some of the best churches in the state, such as First Church and Main Street Church in Hattiesburg, and Second Church in Jackson. His heart has longed for active evangelism and he has refused other offers of work that he might carry out the leading of the Spirit of God. We hope he will be kept busy in Mississippi, though he does not propose to confine himself to one state.

It is a little risky to take your medicine from the prescriptions in the public press, or to accept as valuable discoveries all the announcements therein concerning medicine. But one is interested in the announcement that a cure has been discovered for pellagra in brewer's yeast.

A farewell service at West Point attested the high esteem in which Pastor E. J. Caswell is held. It was his last Sunday in West Point before assuming his work at First Church, Greenwood. The meeting was in the large auditorium of the Presbyterian Church, the Methodists also participating. His popularity in West Point insures a great reception at Greenwood.

Dr. R. G. Lee of First Church, New Orleans, was with Pastor M. E. Dodd, in a meeting in First Church, Shreveport, just closing this week.

C. H. Spurgeon said: "I do not believe that, from one cover to the other, there is any mistake in the Bible of any sort whatever, either upon natural or physical science or upon history or anything whatever. I am prepared to believe whatever it says, and to take it to be the Word of God; for if it is not all true, it is not worth one solitary penny to me. It may be to the man who is so wise that he can pick out the true from the false; but I am such a fool that I could not do that. If I do not have a guide here that is infallible, I would as soon guide myself, for I shall have to do so after all; I shall have to be correcting the blunders of my guide continually, but I am not qualified to do that, and so I am worse off than if I had no guide at all."

Mercer University's Department of Journalism is seeking to train the young preachers, 160 in number, to properly value publicity and to know how to utilize the press for the advancement of church work. They are studying the religious papers as well as daily papers and text books on journalism.

It is said that in the past five years the value of church houses in Texas has been doubled, and that at this time \$4,850,000 worth of Baptist church building is in progress.

Remember the 19th day of April. The third Sunday is the day for rounding up the offerings for the Spring Term of the 1925 Program. There's room enough for us all. Get on.

Pastor S. R. Young's people at Chapel Hill Church, Hinds County, surprised him on a recent Sunday by presenting him a cake with seventy-nine candles on it. The ladies had found out that it was his birthday and they took the occasion to show their love for him. Not many of our Mississippi preachers can look back over so long a period of faithful service in the churches. Congratulations, and many more happy returns!

There were more than fifty professions of faith in First Church, Augusta, in a meeting in which Dr. L. R. Christie assisted Pastor Grace.

The Assistant Pastor is the name of a neat church monthly paper, the work of Pastor Street of Lucedale.

The Assistant Pastor is the name of a neat church monthly paper, the work of Pastor Street of Lucedale.

Pastor W. C. Boone will be given a trip to Europe and Palestine for sixty or seventy days this summer by his Sunday School of the First Church, Owensboro, Ky.

W. W. Kiser begins his work as evangelist of the State Board with a meeting at West Laurel Church, the second Sunday in June. His time is all taken to October 1st. He will have with him Brother M. E. Perry as song leader. Brother Perry has for some time been with Evangelist Howard Williams.



## AN EXPERIMENT IN DEMOCRACY

Such was the condition among the Israelites in Canaan soon after the land was settled under the leadership of Joshua, an experiment in self-government, of pure democracy. It is described by a verse which occurs twice in the Book of Judges: "In those days there was no king of Israel, but every man did that which was right in his own eyes." This was an absolute democracy, which may be a theocracy, or it may not. It depends on the folks.

First there was a family which grew to be a tribe, then became a race of slaves; then a nation welded together by experiences of suffering and victory, under the leadership of a strong personality, first Moses and then Joshua. Now these are gone. No provision is made in their law for a central government, or a responsible head. Their unity is in their racial separateness and in their religion. Personal liberty had its freest exercise and fullest expression. Every man did that which was right in his own eyes.

Democracies have ever been regarded by most people as an experiment in government. And they have not been an unqualified success. This may be said with at least equal truth and emphasis of other forms of government. Take your choice. But democracy has been almost synonymous with liberty, and that has been the lode star of civilization. It is now the word to conjure with in matters political and religious. All are claiming it or seeking it. There is not a government nor a people on earth today but either thinks it has it or is trying to get it. But at the same time, it is an experiment and there are many people afraid of it. They don't know what it may bring with it. There are indications in the Bible that it was not an unmixed blessing, that it was accompanied by dangers and abuses. In both places in the Book of Judges where it is said that every man did that which was right in his own eyes, it was in connection with certain abuses and departures from the path of right or the usual orderly proceeding. There is no doubt that freedom is capable of abuse, and without the fear of God and the strong control of his spirit, will lead to fearful disorders. Where God reigns in truth and fact, freedom is a great blessing. But where God is not known or revered the strong hand of an earthly ruler is a necessity. This is too plain to need argument. See what a mess of things is made in China and Russia, where nominal republics have been set up. Socialism, communism, or even democracy is only possible where the Spirit of Christ is dominant.

Now a word about Baptist freedom. There are no people on earth more devoted to liberty than Baptists; and none more determined to have it. And there are none so worthy of it, nor more prepared to exercise it without abuse. Because they believe that only those should be in the church who have been born again, in whom Jesus reigns as king. If he is king we need no other. But suppose a Baptist church or a Baptist preacher or a Baptist anybody else refuses to do what Christ commands, then your democracy is discredited, and anarchy is the result. The only way to preserve democracy and demonstrate its worth is to carry out the will of the Lord Jesus Christ. Nobody among us proposes any substitute for democracy. Ours is to demonstrate its practicability and worth. His last command was for us to evangelize the world. Other denominations say a democracy can't do it. We can prove that it is God's instrument of saving a lost world, if every church will co-operate in sending the gospel. But if every man's doing that which is right in his own eyes, means doing nothing, then the world won't be saved and Christ will not be Lord of all.

What is your church doing to prove that democracy is God's method of government and means of salvation?

## FAITHFUL CREATOR

This combination of two words at first surprised us, and started an inquiry. Peter says, "Wherefore let them also that suffer according to the will of God commit their souls in well doing unto a faithful Creator." Why did he not say a faithful friend, or father, or savior, or benefactor, or protector? Would not anyone of these have done as well? It might seem so except to one who believes that the Holy Spirit put the thought into just the words he wished; and to change the words is to miss the exact idea he wishes to convey.

To see the reason for this it is necessary to go back a little. The New Testament has a good deal to say about suffering. It is in every book. Some books are full of it. This first epistle of Peter was written to strengthen and support people who were suffering. This comfort is administered in most rational ways. The reason for suffering is given. The particular explanation given in this paragraph under consideration is that it is in God's plan for us, is a part of His plan and according to His purpose.

Notice how the paragraph begins: "Brethren, think it not strange concerning the fiery trial among you, as though a strange thing happened unto you." The word "strange" is the emphatic word. We are not to think that something unplanned and unexpected had broken into the purpose of God. That his program had been interfered with or interrupted by some irresponsible or hostile agency. And the paragraph concludes with the verse: "Wherefore, let them also that suffer according to the will of God (notice the emphatic words) commit their souls to a faithful Creator." This suffering is according to God's plan, and will and purpose.

But he does not say it is according to our Father's will. He might have said so. Nor did he say that we should commit our souls to God the Father, though we do, and ought. What he does say is that we are to commit our souls to "a faithful Creator." It is not sufficient in this case that he is our Father. He might be that, with all good will, but still be limited and unable to help us in trouble. But he is all of that and more. He is Creator. He not only brought us into being, but he brought everything else into being. All that is, is the product of his will and under the control of his mind. The world, no part of the universe is going to run amuck or get from under his control. He will guide every movement from the circuit of the suns to the falling of a sparrow. Nobody need be uneasy. No evil shall befall thee; nor any plague come nigh thy dwelling.

He is not only a Creator, he is a faithful Creator. He has not quit his job and will not go to sleep on it. He will carry out all his purposes and plans, and none of his promises will miscarry. None of us needs to be uneasy. He not only brought all these things into being, but has never for a moment surrendered the control of any.

Most of us are apt to think that something has gone wrong if we are called on to suffer. Like John the Baptist when he was put in prison, we allow doubts to arise. Like the troubled disciples on the way to Emmaus the morning of the resurrection, we get confused and are ready to say, "We hoped it was he who should redeem Israel." But Jesus says, "Behooved it not the Christ to suffer?" He would not be the Christ if he did not. And Paul writes to the Thessalonians, "We told you beforehand that we are to suffer affliction." But he also said to the Corinthians, "Who delivered us out of so great a death, and will deliver: on whom we have set our hope that he will also still deliver us." We may not always understand but we can always trust. Not blindly, but intelligently, for he is a faithful Creator. His power which brought the worlds into being and controls them still is our guarantee. His faithfulness in operating all forces in earth and heaven is our shield.

We have a letter from Dr. Bond, the Secretary of the Southern Baptist Education Association, in which he says the matter appearing in the Searchlight purporting to be taken from the minutes of the Memphis meeting was not taken from the minutes at all, and that the Association did not vote to endorse the paper of Dr. Vann, as Dr. Norris said it did. We said last week we did not believe it true and now Dr. Bond says it is not true. The word of J. Frank Norris is absolutely contradicted.

Pastor W. Rufus Beckett in resigning at Amory to accept the Third Church in Nashville, says: "You Mississippi brethren have been very good to us and we shall keep you in our hearts. We turn our faces home again and hope to be of service in our new field."

Good news comes from Dr. E. Y. Mullins of Louisville that he continues to improve since the operation and all expect a speedy recovery.

## HOSPITALS IN THE 1925 CAMPAIGN

By Louis J. Bristow,

Secretary of the Hospital Commission

One of the most remarkable advances of Southern Baptists in the last 18 years has been in the expansion of their hospital work. Eighteen years ago there was only one Baptist hospital in all the South. Today there are 26 in operation and several others under construction. Half of the Baptist hospitals now in operation were built during the 75 Million Campaign, indicating the awakening conscience of Baptists relative to the Christian ministry of healing. Of course, the 75 Million Campaign gave a tremendous impetus to all our denominational activities; but in no field was there greater expansion than in that of hospitals.

During the 5-year period from 1914 to 1919 seven Baptist orphanages and three Baptist schools were established in the South, but only one hospital. During the 5-year period of the Campaign no additional school, college or orphanage was established, while the number of existing hospitals was doubled, many old ones were enlarged, and still others were being erected. The relative volume of work done likewise indicates a growing conviction respecting the ministry of healing. During the two 5-year periods referred to above the relative growth in the work is represented by the increase in the number of patients served and the number of orphans cared for. From 1914 to 1919 the increase in the number of patients was 1,112, while from 1919 to 1924 the increase reached the huge total of 49,425; or an increase in every year nearly equal to the entire increase for the preceding five years. Contrast that with the growth in orphanage work. In the first period the increase in the number of orphans cared for was 1,112, while in the second period the gain was only 390. Thus it is seen that the period from 1914 to 1919 witnessed a marvelous expansion in the orphanage phase of Baptist benevolent work while the next succeeding five years marked an even more striking expansion of hospital work.

I am indebted to the Southern Baptist Handbook for the figures given above. It is a veritable storehouse of Baptist information. Its figures are suggestive.

## Accords With Spirit of Christ

While the ministry of healing is a new activity among Southern Baptists, no more Christlike service to suffering humanity may be found. It accords fully with the spirit and genius of Christianity. Of Christ's miracles which the evangelists report in detail, two-thirds of them are miracles of bodily healing in one form or another, while only one-third were performed in all the balance of nature combined. He was in a marked degree the Friend of the sick and suffering. Why

(Continued on page 7)



## THE IDEALS AND OBJECTIVES OF SOUTHERN BAPTIST EDUCATORS

(The following paper was unanimously adopted by the Southern Baptist Educational Association at its annual session in Memphis, Tenn., Feb. 23-5, 1925.—Albert R. Bond, Secretary.)

We, the executives and other representatives of the Baptist schools of the Southern States, assembled in annual meeting in Memphis, Tennessee, taking note of recent discussions of our schools and anxieties among our people aroused thereby, make the following statement of our attitude and viewpoint, in the hope of allaying unnecessary uneasiness and arriving at a better mutual understanding of our identical and common aims. With this object in view we invite the friendly attention of our people to the following statement:

We recognize the fact that our Baptist schools were established by our Baptist people for the definite purpose of making sure of a union between Christianity and culture, and to provide capable leaders to carry on the work of the Kingdom of God as we understand it. We know that our fathers did not plant these schools with the purpose of providing an education which is simply intellectual and secular. The motive which led them was religious conviction, their Christian faith with their sense of its supreme importance and their obligation to propagate it as the chief element in civilization and the saving power in the life of the individual. We remember that the fundamentals in this faith of our fathers were their conviction of the sufficiency and authority of the Scriptures in all matters of faith and practice; their belief in a personal God, the Creator and Preserver of all things, infinite in power, wisdom, holiness, grace, and love; their belief that man is a spiritual but sinful creature, lost and undone, but immortal and capable of salvation; their conviction that Jesus Christ, as the Son of God and the Son of Man, is an all-wise teacher and an all-sufficient Savior, worthy to be proclaimed as Lord of all; that the salvation of the individual human being is effected by repentance toward God and faith in our Lord Jesus Christ; that all believers are obligated to live holy and useful lives and to proclaim this gospel to all men everywhere; that the final and eternal destiny of the individual is determined in this life by his acceptance or rejection of Jesus Christ as his Savior and Lord; that the hope of eternal life, redeemed, purified and complete, with Christ and all saints is the supreme goal to which the individual can aspire.

It was for the maintenance and propagation of these convictions and ideals, united with the highest culture, that our schools were founded, and we joyfully acknowledge ourselves in complete harmony with the convictions and objectives of our fathers. We regard our Christian inheritance of faith and hope as the supreme spiritual treasures of mankind, and cherish them ourselves as our chiefest intellectual and spiritual possessions; by both our personal convictions and our sense of loyalty we acknowledge ourselves as bound to their maintenance and propagation. We believe that the only security for the peace, happiness, prosperity and civilization of the world in the future is an expanding union of simple, pure Christianity with culture. We are convinced that there is and can be no conflict between genuine Christianity and genuine culture, but that all excellence and progress lie along the path of their mutual co-operation in the life of the individual and of humanity. We fear a purely intellectual and secular education as tending to give the individual power without moral and spiritual control for its direction.

We are the sons of our fathers, the heirs of their hope, their plans, and their labors. We are members of the Baptist denomination,—our religious convictions and our cultural life have been drawn from it, and we are spiritually and intellectually at rest in its fellowships, we expect to live in its service and die in its faith, we profess the utmost loyalty to its traditions and its objectives. Should we ever find ourselves out of

harmony with this denomination, we should feel in conscience bound to lay down our commissions as leaders in its educational work. We are striving in the schools which we represent to be loyal to all truth and culture, giving to our students sound learning, loyal to the Christian religion as revealed in the Scriptures, giving to our students sound religious convictions, loyal to God as He leads us in His providence, the highest of all loyalties.

In view of the above facts we appeal to our brethren of the Baptist denomination to give to us a sympathetic and helpful attitude rather than one of continuous suspicion, criticism and alarm. We do not think ourselves exempt from criticism. We recognize, of course, that neither we, nor the schools which we represent, are, or ever have been, or ever will be, altogether free from faults. We of the schools are made of the same material as our critics. We only ask that the criticism be friendly, definite and constructive.

For many months some of our denominational papers have devoted themselves assiduously to innuendo, suggestion, and cries of alarm, calculated to disturb our people and fill them with unnecessary anxieties. Out of the more than two thousand (2,000) teachers in our schools of the South, less than a half dozen have been found by all this alarmist cry who were in any way seriously objectionable to the denomination. Mistakes in the selection of professors will be made, but they will be corrected as soon as they are discovered. Agitations of the past few months are calculated to dry up the financial resources of our schools, to send our students to other institutions, and to make it difficult, if not impossible, to secure the highest type of teachers. Its continuance on the present plan will seriously jeopardize the standing of our schools before the public and the efficiency of our schools for the service of our own people.

We are endeavoring to maintain the well-recognized standards in higher education. The income we receive is wholly inadequate to meet our needs. We are dependent almost entirely upon the sympathetic support and the increasing generosity of Southern Baptists. We stand ready to be judged by the test which our Master has imposed; by our fruits we desire to be known. Our position is a most difficult and trying one. We are endeavoring to prepare the youth of today for the problems which they are destined to face tomorrow. We are loyal to the old truth and we are hospitable to the new truth and we refuse to champion anything but the truth. We belong to those who are learning at the feet of Jesus, who believe that the worlds were made through Him, that men are saved from sin by Him, and that the best of young life appears only as each lives for Him. In His spirit we are undertaking to solve our problems and to do our work and we call upon all forward looking men who accept the Baptist interpretation of Christianity to come to our aid.

### CAN A COMMON UNDERSTANDING EVER BE REACHED?

J. F. Love, Cor. Sec'y

For many years this writer has striven to widespread an effectual warning against individual canvass of our Southern Baptist churches by self-appointed men, some Americans and some foreigners. Nevertheless a surprising number of these individuals continue to live on their income from persistent appeals to our churches. These men, responsible to nobody and with nobody to audit their books, individualize some real or fictitious appeal, and emotional and benevolent people are constrained to give for its relief. The Foreign Mission Board has a thousand pathetically appealing situations on its hands for which any one of us connected with this work could get relief if, independent of our denominational program, we were allowed to individualize these appeals in such manner. The denomination will not suffer us to do so. Why should these independent Americans and foreigners be encouraged

to make their appeals?

The writer could give the names of a half dozen individuals from Persia, Armenia, Syria, Russia, etc., who have lived for years on contributions which Baptists of America have made to them. These contributors have thought that they were helping mission work, but most of these individuals have never gone to their respective countries with a dollar of this money, though they have spent five, ten, fifteen, twenty, twenty-five years in soliciting it among American Baptists.

If the Foreign Mission Board is not a reliable agent for the Foreign Mission work of Southern Baptists, it ought to be dismissed and a reliable agent chosen. If it is a reliable agent, then it ought to be used, and not set aside by these self-appointed individuals, however plaintive may be their appeals. If the missionaries of this Board and the secretaries of the Board are not allowed, in justice to State Missions and Home Missions and all the other items in our Southern Baptist program, to go forth among our people appealing for the relief of desperate situations, why should these self-appointed individuals be given the opportunity to make their appeals from our pulpits and through literature which they are circulating? Recently a spokesman for Persia has been going among the churches of the South against the protest of the Foreign Mission Board. This man has spent many, many years in America and has not for many years done a day's work in Persia, and political conditions in Persia make it impossible for him to do it now. Moreover, Persia is not a mission field of Southern Baptists. Will not our people ever be warned against these appeals and concentrate their missionary benevolences upon the work which they themselves are doing through agencies which they themselves control?

I could name one of these foreigners who has educated a family in America, grown from childhood to maturity, with the money which he has collected from Southern Baptists where he has gone telling pathetic missionary stories in broken English and singing pathetic songs with a cracked voice. Our own missionaries and work have been neglected while these peripatetics live on the fruits of our Christianity in America with no thought of going back to their own countries for missionary work.

These are plain words and words which the writer would greatly prefer not to utter, but the sacred cause of missions requires plain words, and we are willing to take whatever censure anybody may have to give for uttering them with such reason for their utterance. We could wish that our pastors and editors over the South would take up this matter and help to soak it into the minds and hearts of Southern Baptists until self-appointed men could no longer get a hearing among our people for fictitious missionary appeals while true missionaries are toiling desperately to make brick without straw. We began this warning ten years before we were connected with the Foreign Mission Board or ever expected to be, and no one of these irresponsible canvassers has ever given us occasion to revise our opinion of him or his appeal.

Singer R. A. Walker of Belton, Texas, is in a meeting with the First Baptist Church of Humble, Texas, of which Brother L. S. Cole is pastor. Dr. Aulick of Austin is doing the preaching. Singer Walker and Rev. Cole are native Mississippians and read the Record every week.

Dr. J. W. Mayfield is in a meeting with Pastor W. P. Reeves at Albany, Alabama, preaching three times a day. Good preparation had been made and the meeting is reaching the whole community. He will be back in his pulpit at McComb next Sunday and will preach the commencement sermon for Mississippi and Hillman Colleges in May.



## WHERE JESUS PUT THE EMPHASIS

By L. R. Scarborough

Jesus was pre-eminently an evangelist. He had all the characteristics, used all the methods, preached all the doctrines, possessed all the burning spiritual passion of the world's model soul-winner. His whole earthly ministry was God's emphasis on evangelism. He was God's fiery evangel to all the world for all ages. In these days God's people need to restudy Jesus—his methods, his spirit, his compassion as a winner of men and come back to him as our model.

### Points of Emphasis

Look at the points of emphasis on evangelism in Christ's earthly ministry.

1. His fore-runner was a great flaming evangelist, and his whole ministry and message was calling men to repentance and faith—the true soul-winner.

2. Jesus called his first preachers into the work of evangelists and put their first and primary task as that of "fishing for men". That was to be their highest and ever-present duty.

3. His first sermon and all the rest were pre-eminently soul-winning messages.

4. His constant conduct was set to winning men and women everywhere—in upper rooms, by well curbs, roadsides, up a tree, on lake shore, on a dying cross—everywhere. "He picked up souls".

5. When he founded his church he did it in an atmosphere of personal work; when he, Andrew and Philip went after the lost and in Matt. 16 he gave it, his church, an evangelistic basis—when he said it will be a mighty, conquering militant army, attacking and taking the gates of Hell.

6. He gave the heart of his commission to his church and people as evangelism—"Go make disciples of every creature, out to the uttermost parts of the world". He made soul-winning as the primal task of all his churches.

7. When he left for our eternal Home-building, the first thing he put his church to doing was a Pentecostal Revival and kept them at it till multiplied thousands were saved, baptized and trained.

8. When he set deacons in his Jerusalem church he demanded that they have qualifications for soul-winning, "men of faith, of good report, of Holy Spirit endowment", and men out of whom he made two great evangelists—Philip and Stephen.

9. When he came back to save Saul of Tarsus, his biggest man, he made him a flaming missionary evangelist and sent him through continents, seas, persecutions, jails, to soldiers, Gentiles, Jews, kings, emperors, "the downs and out" and "the ups and out", to win them to Christ.

10. His whole ministry, method, passion, doctrines, promises, provisions of power for his people, the make-up of the machinery of his churches, were all set to the evangelistic note.

Jesus was primarily a soul-winner. He put evangelism pre-eminent, primal, primary, and wants us to do it, too. I am chairman of two committees—one appointed by the Commission of the Unified Program of Southern Baptists and the other appointed by the Executive Committee of the Baptist World Alliance. The duty of both committees is to help the Baptists of the South and the world to re-emphasize evangelism as the primal matter of Baptists and the world around—not to let up on information, inspiration, enlistment, enlargement, stewardship, money-raising, institution-building, none of these, not at all—but for Christ's sake, our own sake, a lost world's sake, the truth's sake, to PUSH, PROJECT, PROMOTE, PUT FORWARD, FIRST, PRIMARY, PRIMAL, PRE-EMINENT, SOUL-WINNING-EVANGELISM.

If we do we will build Christ's kingdom, establish his churches, save ourselves, our preachers, our teachers, our denominational machinery, our orthodoxy, our institutions, from spiritual death and dry rot, get more money, men and members,

and save them to their highest and best and in doing it save a lost world and put a universal crown on Christ.

With my deepest heart-beats I press this matter of Christ's children and friends everywhere. May the very soul-saving breath of Heaven come burning from the heart of Jesus on his churches and people and give us a mighty world-wide revival. Oh! that it may begin now in our hearts!

## COMRADE LIKE

You say you are lacking a comrade true  
Like the men of Galilee?

Who'd wield the axe, or follow the plough,  
Or go in ships to the sea?

'Tis hundred and hundred years ago

That He was nailed to the tree,

But He walks among us as ever He did,

Living, giving and free.

He rose to Heaven, that Comrade good

Of workers as hard as steel,

Aye, true as the steel, for each one lived

His martyrdom to feel.

Did He leave them alone when they faced grim  
death

By the sword, the beasts or the wheel?

When tortures were tearing the living flesh

Then He was near to heal.

You think when He rose from the heaving mound

That He had gone for good?

Because in the clouds aright and aleft

The Saints and Prophets stood?

Nay—do you think He would leave His earth

That drank His sacred blood?

That needs Him more than it ever did

Since He was nailed to the rod?

'Tis true, He looked in on Paradise

Passing the veil of blue;

Maybe there is many a far off star

Where others crave Him too—

But He is still in our midst

Awalking to and fro,

Sits down at table, breaks bread with us—

Just folks like me and you.

If One will comfort and pet and cheer

A lonely, forsaken child,

Or a homeless boy—and be courteous and kind

To a woman however defiled—

Be a brother to those that are down and out,

Though sullen, wanton and wild,

You may be sure it is even He,

Masterful, merciful, mild.

'Tis true, He is not of the shape and gait

As once in Galilee—

But He is the Man—and the Gentleman

Whatever His degree.

Wherever is One who holds out His hand

To the lonely, the poor and the wee,

To widows and orphans, helpless, oppressed,

It's the same—it's none other than HE.

—Clara L. Nicolay.

Blue Mountain College.

Pastor N. J. Lee asks that all pray for the meeting at Sumrall beginning Sunday, in which the preaching is by Brother Wayne Alliston and the singing led by G. P. Rockwell.

The church at Waynesboro has the promise of Evangelist Huntsberry to help them in a county-wide meeting in August, with a tent that will hold 3,000 people. It was the editor's pleasure to preach twice at Waynesboro last Sunday and once at Mt. Zion Church nearby, also to be in the Sunday School and B. Y. P. U. Pastor W. O. Carter is pressing this work vigorously and the people are doing more and better work. They are preparing to go on to further achievement. Our visit was made more pleasant by being in the home of the pastor and the Prescotts.

(Continued from page 3)

we were so long in apprehending our duty in this field I do not know. Perhaps the "fullness of time" for it had not come. But now it has come, and Southern Baptists have been quick to grasp the opportunity it offers for constructive Christian labor.

All the Southern States save Maryland and Florida (and the District of Columbia) have Baptist hospitals; and the Southern Baptist Convention owns and operates a splendid tuberculosis sanatorium at El Paso and has a great general hospital in course of construction in New Orleans. All the States save one cooperate in supporting the tuberculosis sanatorium, and all save three are cooperating in the general hospital in New Orleans. At least two of these last-mentioned States had made their 1925 programs before the New Orleans hospital allocation was made by the Southern Baptist Convention. The Foreign Mission Board has many hospitals in foreign fields, supported by all Southern Baptists. Thus the entire denomination is actively engaged in this beneficent and Christlike ministry.

### Marvelous Agencies for Charity

In the hospitals on the foreign fields marvelous missionary work is done through the gentle ministries to the sick and afflicted. No less is a fine Christian work done in those at home. The denomination is spending hundreds of thousands of dollars annually in caring for sick persons who are too poor to bear their own hospital expenses. The Baptist hospital in Memphis, for instance (in which city the Southern Baptist Convention will meet next month), gave \$130,000 in free service last year. But the poor are not the only ones who become sick and are hurt: the well-to-do likewise need this healing Christian ministry. They, too, need a Christian atmosphere and environment in hospitals. And Baptists do a worthy work in providing places where they may be cared for where the commercial idea is lacking.

### A Phase of Christian Education

Baptists believe in Christian education. In their schools and colleges they teach the usual literary courses and also additional courses in agriculture, law, medicine, and other sciences and professions. Now, not the least service rendered by Christian hospitals is that of their schools of nursing. This is distinctively the day of the professional nurse. The world is crying out for young women who are scientifically trained. The nursing profession is the handmaid of medicine and surgery. Indeed the fields of research and practical medicine the nurse's work is the most important part. Organized society, recognizing the value of the nurse's work, calls for them in social, school, child welfare, industrial, and other spheres. Such activities demand the use of one's highest intellectual faculties, definitely trained. Well educated nurses are needed for administrative and executive positions in hospitals and Red Cross work, as well as for ward, surgical and pathological and x-ray laboratory places. The field of the trained nurse is almost limitless, and the demand for her far exceeds the supply. The Schools for Nursing connected with our Baptist hospitals are doing a good work in training women to meet this demand.

Taken all-in-all, probably there is no more potent work for the benefit of society than that which is being done by the denominational hospitals. Lifting the care of the sick and the teaching of personal hygiene from the plane of pure commercialism to that of a definite Christian ministry, surely is a work pleasing to our Lord. The Southern Baptist program for 1925 makes larger provision for this work than we have had heretofore. "In union there is strength", and Southern Baptists know how to cooperate in their Master's vineyard.

When we contribute to the program, we are supporting every phase of the denomination's work. Let us not fail.



# Mississippi Woman's Missionary Union

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"Save America" is a very splendid mission book; and we urge all our sisters to make a careful study of it. But won't you please remember this? No credit is given for the study of this book on the course. This is also true of "The Ministry of Women", so far as our W. M. S. is concerned; however, this book is on the regular course for the Y. W. A.'s.

Mississippi lacks 282 subscriptions to World Comrades to having our quota for the fiscal year. We lack about 200 subscriptions to Royal Service also. Beloved, let us see that we meet the quota in both cases, because of the great value the magazines are to our readers.

**CHARTS:** Many of our organizations make use of charts throughout the year. If your society, or one of your Auxiliaries, has a chart that you have found helpful please send it to this office as soon as you can. We are asked to have five charts at the Memphis Convention, one from each of our organizations. We are also requested to emphasize in these charts the following phases: Prayer, giving, study, personal service, soul winning or enlistment. If you have not these charts already, will not you if you have an artist in your group, attempt at least one of these? Will not our College girls make note of this and use pen and pencil as well as brush to honor their Lord? How thankful we shall be if we can help out in this way.

A letter from Elizabeth Kethley, written March 11th, states they were looking for Pearl Caldwell in Shanghai on the 15th; and that she would sail on the 18th, and they hoped she would reach America around April 1st. We will recall that her beloved father died on the 18th. As yet we do not know whether she got the sad message before she sailed. Beloved, let us see to it that words of sympathy reach her home about the time she does. A letter will reach her addressed to Pontotoc, R. F. D.

**Y. W. A. CAMP AT RIDGE CREST:** The Camp at Ridge Crest from which some of our Y. W. A. girls got so much inspiration last summer will be held June 16-26 this summer. Mothers, the very best investment for your daughter will be these days spent with the South's greatest leaders: Dr. Carver, Mrs. W. C. James, Misses Mather, Leachman and Mallory, and others. Begin right now to prepare for this summer outing.

**PLEASE NOTE:** Sister President, has your society sent in the small contribution for the special fund your Secretary asked you for some two months ago? The time is short; and we have received only half the amount needed; and less than half the societies have had part in the gift. I am sure this remainder is sufficient to bring in the balance.

### Our African Mission Field

#### What Do the Missionaries Have to Eat?

People, I think, ask this question more out of sympathy than curiosity. They fear they have asked a question that will bring forth an answer of doleful tones. Let me answer it here; and as

I have told a few audiences, if you still feel sorry for us, you may send in an offering for the underfed.

First, there is a white man's store within thirty-four miles of us and there are some of these stores in the same town with others of our missionaries. We can get, by mail and automobile truck, any of the staple foods within a reasonable time. Flour, sugar, coffee and canned goods come four thousand five hundred miles and somebody has to pay these freight bills. Kerosene is forty cents per gallon and gasoline is seventy-five cents. It was about one dollar per gallon when we first arrived in Africa.

We have our own garden in which we raise most every vegetable that you have. We buy from the natives a yam that is about three or four times as large as our largest sweet potato. This yam has the exact taste of your Irish potato. About nine months of the year, we can buy fresh corn for roasting ears, due to the fact that in that warm climate the native can raise two growings of corn per year. He also brings us okra, black-eyed peas, sweet potatoes and peanuts. Of course, all these things and the things we buy in their markets and homes are very cheap. Eggs are one cent each and sweet milk, from which we get our butter, is five cents a quart.

We are able to buy nearly all kinds of meat at bottom prices. Chickens (as fat as they are) can be bought for about fifteen to twenty-five cents. The native butcher kills most every day; and, on account of the extreme warm climate, the white man's boy is there to buy while the meat is fresh. Sometimes we trust him to our sorrow because three or four days old meat would be fresh enough for him, and our sorrow comes, perhaps, when we have sat down to the table with our guests without having inspected things in the kitchen. However, we can get a large leg of deer meat most any morning for fifty or sixty cents.

Bananas, oranges and limes grow in our back yards and on our school campus. If there is not enough of these there, we can buy a basket full in the market for about ten cents. There is a large papaw that looks and tastes very much the same as the American cantaloupe. These grow wild and are cultivated. Pineapples grow along our garden fence and some of the missionaries are planting grapefruit and lemon trees just to see how large a variety we can have.

Taking as a whole, with these few things to eat, our grocery bills average about the same as yours in America, giving us a slight advantage in the variety of things.

#### What Do the Natives Eat?

In the morning the people take a bowl (gourd bowl, because all their dishes grow on vines) to market and they buy a half-penny's worth of hot mush. This is made of pounded guinea-corn and it has been made long enough to be a bit sour. The native drinks the water off of this and then with his fingers cupped like a spoon he dips up the other, and with the back of his hand turned from him, he pours a handful into his mouth—often licking his fingers. The Christians are being taught to eat with spoons, but as Dan Crawford said: "If anyone were to sit down with a knife and fork to eat with a heathen African, he

would not know whether you were going to dine with him or off of him."

About noon they take two or three of their big yams and boil them to make what our women call mashed Irish potatoes. After these are pounded well and made into something like a ball, it is placed into one of these large sized gourds. The pot of clay is then put on the fire for making soup. A portion of palm oil makes a base for the desired amount. Okra is sliced and meat is cut in cubes before they are added. The okra is very easy to get but meat is a great luxury to the West African. He might have a penny to buy a piece; he might be a butcher or hunter who would have his own; and he might be a boy who had neither of the above advantages but had killed a nice big field rat for his soup. Sliced snake meat is one of their very sweetest meats—so they say. However, the soup is not through yet. Dried pods of red pepper have been ground between two rocks and a half or a full handful of this makes his soup very, very sweet—as he again says. This is also poured into a gourd and five or six people sit on the ground around the soup and potato bowls, pinching off a portion of potato and dipping it into the soup, this last act being one of their many customs that reminds us of the customs in the days of Jesus in Palestine.

For supper the West African buys some more of the mush that has been poured into gourd cups that were lined with leaves, and when the mush had congealed, the leaves were wrapped about it. About eight of these are sold for a penny and it takes about that number for one man's supper.

—W. H. Carson.

451 Clarkson St., Denver, Colorado.

Dr. J. C. Hardy of Baylor College in Texas will speak to the school people of Jackson in May. He was once superintendent of public schools in the city of Jackson and went from here to the presidency of the Mississippi A. and M. College. He is president of one of the greatest schools for young women in the world.

Surely no Mississippian can complain of the work being done by the Board of Ministerial Relief, when he hears that so far in 1925 the Board in Dallas has given to old preachers in Mississippi \$895.98 and has received from Mississippi only \$757.39. Read Dr. Lunsford's article in another part of the Record.

Logtown Baptist Church has again placed the Baptist Record in the budget for another year. Rev. W. A. Murry is pastor of this church.

Hope Baptist Church, A. C. Goldman, Treasurer, Philadelphia, Miss., Rt. 7, has placed the Baptist Record in every home in the church.

The number of churches which have contributed to the 1925 program during the month of March are 450. The number of churches which have reported on the 1925 program are 307. There are 1,694 churches in the state.



## Education Department

D. M. Nelson, Educational Secretary

W. M. Whittington, President

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A. H. Longino  
S. E. Travis  
A. S. Roseman

H. L. Martin  
J. W. Lee  
F. D. Hewitt  
M. E. Moffitt

Mississippi College, J. W. Provine, President.  
Mississippi Woman's College, J. L. Johnson, President.  
Clarke Memorial College, H. T. McLaughlin, President.  
Blue Mountain College, W. T. Lowrey, President.

### The Endowment Movement for Our Female Colleges

By D. M. Nelson, Sec'y

Realizing that an adequate endowment for our female colleges is an imperative necessity, and realizing further that this could never be done from the funds coming through the regular channels, the Boards of Trustees and the officials of Mississippi Woman's College and Blue Mountain College asked the Education Commission for the privilege of initiating a movement among individual Baptists and people of other faiths having for its goal the securing for these institutions the necessary endowment. The Education Commission granted the requests with the following conditions and stipulations:

1. The Mississippi Woman's College is permitted to raise \$200,000 in Hattiesburg, and among its former students and friends in the territory south and including the counties touched by the A. and V. railroad; and Blue Mountain College is permitted to raise \$200,000 in Blue Mountain, and among its former students and friends in the territory north of and excluding the counties touched by the A. and V. railroad. This shall not be construed to mean that these colleges may not solicit former students and special friends in other sections of the state to give to this cause, but it does mean that the canvass and the burden of the effort shall be confined to the above mentioned territories.

2. The campaign or effort is to be a quiet one, and shall not in any way interfere with the 1925 program, and all donations must be over and above the campaign pledges to the general denominational budget.

3. Th said Woman's College and Blue Mountain College further promise not to ask the Commission or Convention to issue bonds, or provide in some other way the supplementary \$100,000 until the \$200,000 in cash have been raised.

4. If the above conditions are met and fulfilled, then the Education Commission agrees to recommend to the Convention to provide an additional \$100,000 by bond issue or otherwise to supplement the \$200,000; also to continue \$10,000 support fund or such a part thereof as is needed, and so long as it is necessary to insure a yearly income of \$25,000 from sources other than students fees.

5. The authorities of Woman's College and Blue Mountain College further agree to furnish a sufficient number of individual limited guarantees to insure the ready sale of the

bonds to banks provided this method is chosen by the Commission to raise the supplementary \$100,000.

These conditions and stipulations have been accepted by the authorities of both colleges and the work is now quietly going forward. There will be no interference with the unified program. What is given will be over and above subscriptions and obligations to other denominational causes. It ought to and will help all the other interests which are near and dear to us. This movement is meant to give an opportunity to those who love these colleges, and are vitally interested in the great cause of which they are faithful exponents to help them in their hour of distress.

For some to give to this movement may mean a sacrifice, but it must be a willing sacrifice. No one need feel embarrassed who does not feel able to make a contribution to this worthy undertaking. All who are able ought not to let the opportunity go by ungrasped. I like this sentiment expressed by M. T. Andrews, pastor of First Baptist Church, Texarkana:

"Wife, when I die the least said about me, the better. Let the preacher who says the last word exalt my Savior. But you may suggest to him to say over my body: 'Here lies a man who never allowed his denomination to build one single thing without his help and who never left his brethren in the lurch when denominational loads were to be carried.' This is all I care for him to say!"

### Mississippi College

By Merrill D. Moore

Because of the large number of the students of both colleges attending the St. Louis Symphony Orchestra in Jackson on April 1st, the annual Clean-Up Day, was observed on April 2nd rather than on the All-Fools day as is customary. The entire morning was given over to clean-up work on the two campuses, and the afternoon to social features. An unusual and surprising amount of work was done in the morning, and there were very few who were not on the job in the afternoon. The campuses were cleaned up, and a good deal of campus improvement work was accomplished. The boys and the girls worked on their own campuses, but had dinner together in the college dormitories. The attractions for the afternoon included athletic contests, band concert and other enjoyable features.

An event of importance in the year's calendar is the Philomathean

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BAPTIST SUNDAY SCHOOL BOARD  
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Anniversary occasion, which is to be held on Saturday night. This annual occasion is the highest light in the work of the society for the year. Friends of the society from all parts of the state will be present for the event. The highest honor within the gift of the society, that of Anniversaryarian, is held this year by Mr. C. L. Hester, who will speak on this occasion, as will the other orators on the ticket. The complete ticket follows: Mr. George Gandy, First Orator; Mr. Robert Burns, Second Orator; Mr. Roy H. Wilson, Third Orator; Mr. J. A. Bryant, Herald; Mr. L. P. Hewitt, Banner Bearer, and Mr. Jack Ramsey, Marshal.

The Baptist Student Union, which is a campus-wide organization for the unification, strengthening and development of the student religious activities on the campus, looking to the spiritual development of every student on the campus, is about to be a reality rather than a hope. On Sunday afternoon the biggest meeting of its kind that has been held on the campus, and one of the most importance to the religious life of the Mississippi College student body, will be held, at which time Miss Louise Foxman, the travelling sec-

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retary for the Inter-Board Commission on Student Religious Activities, will speak to the students, and the work of the organization of the Baptist Students' Union will be completed, and its work on the M. C. campus begun.

The baseball team has left for New Orleans, where it plays Tulane University on Friday and Saturday of this week. The Choctaws are looking forward to a good game with the formidable Greenbacks, but are confidently hoping to bring home the bacon. The first baseball games of the season to be played in Clinton will be a two game series on Wednesday and Thursday, April 8 and 9, with the University of Wisconsin nine.

The girls from Belhaven College presented a very clever and entertaining "Gingham Minstrel" on the campus on the night of April 2nd, which was very well received by the collegians and the townfolks.



## Sunday School Department

By R. A. Venable

### SUNDAY SCHOOL LESSON

April 12

By R. A. Venable

#### The Cripple at the Beautiful Gate Acts 3:1-11

How long after the Day of Pentecost, this miracle occurred, we can only conjecture since Luke gives us no note of time in his record of the stirring scenes and achievements in the beginning of the Christian movement. It may have been only a few weeks after Pentecost, or it may have been a few months. It is not important. The scene of this notable miracle, and the circumstances attendant upon it, are given in graphic form. The implications of this account are interesting and instructive. "Now Peter and John were going up into the temple at the hour of prayer, being the ninth hour." (Acts 3:1) The hours of prayer in the temple service, were the third, the sixth, and the ninth, at the time of the evening sacrifice. Peter and John were praying men. Christ prayed often. He taught his disciples to pray. Christianity is a praying religion. How far they entered into the sacrificial services of the temple Luke does not tell. The breach between the early Christians had not yet come about. The believers were still adherents of the religion of their fathers and constantly attended the services of the temple. At this early stage of their newborn hope they were all the more ardent in all the observance of all the requirements of the Jewish religion. Their steadfastness in observing the teaching of the Apostles (Acts 2:45) as well as the scribes, priests and Pharisees, as their credited teachers, would in course of time bring about the break, which finally became so destructive and divisive under the leadership of Paul.

The two Apostles, by mere chance, met the unfortunate cripple. The account is absolutely free from any semblance of design to test the generosity of the Apostles or their wonder-working power. "And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple, which is called Beautiful, to ask alms of those who entered into the temple." (Ver. 2.) There must have been something about this gate that it should be called "Beautiful". This gate was said to have been made of Corinthian brass, and known as the gate of Nicanor. We are told by Josephus that "Its height was fifty cubits and its doors were forty cubits and it was adorned in a more costly manner, having much richer and thicker plates of silver and gold than the other." The contrast between this richly ornamented gate and the cripple beggar. This case is pathetic indeed. No hope of escape from the misfortune bequeathed to him by nature. Seldom

did the alms he asked daily come ungrudgingly. The cold indifference, coming from hearts that were frozen, could only wound, but never deter him from his daily pleadings for bread to eat or raiment to shelter his body from scorching heat or biting cold. "Seeing Peter and John about to go into the temple, he asked an alms." Perhaps he saw in the faces of these two apostles so much of the benignity which shone with so much luster in the face of the Lord Jesus, as that it became a gracious invitation to all the poor, the lame and the blind to come to him for succor, from none of whom did he ever turn away. How could they have looked into that gracious face so long and felt the pulsations of his great heart of love and witnessed the countless numbers that thronged about him, helped, cured, saved, without carrying in their faces the unmistakable evidences of kinship with him? It is most evident that the poor cripple asked in confidence. What an excellency and charm of character is that which draws the unfortunate ones of earth to us in confidence that we will help. "And Peter fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something from them." What was the purpose of Peter's piercing gaze upon this poor helpless wretch we are not told. At the command of Peter the poor cripple concentrated his whole mind upon these two. The piercing gaze of the two disciples and the command they gave him inspired him with confidence. He had gotten their undivided attention; they had asked his in return. As matters had gone thus far he was "Expecting to receive something." He knew there was nothing trifling in these men. He is going to receive something. He is sure of that. What, he could not tell. Some material aid, no doubt.

"But Peter said, Silver and gold have I none; but what I have that give I thee. In the name of Jesus of Nazareth, walk. And he took him by the right hand and raised him up; and immediately his feet and his ankle bones received strength." (Vers. 6 and 7.) How his heart must have drooped when Peter told him he had no silver and no gold to give. He had confidently expected some material gift. But his disappointment must have been displaced by wonder when Peter told him such as he had. Peter does give him something in a way he had no thought about. He commands him "In the name of Jesus Christ of Nazareth to walk." In the name of one who had hung upon the cross, as a malefactor and died amid the jeers of the authorities of that race and nation to which this life long cripple belonged. Did he know about what had taken place in the recent past in his own city? Did he not

know of the despised Nazarene? Was his gift from these two benefactors to come through the power of one whose life had ended in ignominy and shame? As if to help him in the reception of the priceless blessing now offered in the name of the Great Healer, Peter took him by the right hand and raised him up. It is the divine plan to help those who are struggling against odds to reach the light. Here was a great tax laid upon an unfortunate man, to bid him stand when he had never stood from the day of his birth. Without the power of locomotion, dependent upon the kindness of others to carry him to the thor-

oughfares of men that he might eke out a miserable existence by begging a dole of the passersby. Peter "Raised him up and immediately his feet and ankles received strength." There was no delay in the manifestation of the healing power of the Nazarene. The power was effective. It got the seat of the trouble. The weak ankles were made strong. The feet that had never walked now walked around and leaped with joy. The power made available to men now thrilled through the body and the soul of the crippled beggar. He leaped for joy. God's cures are always com-

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## ITS AIM

To secure from every Southern Baptist man, woman, boy and girl who is not already contributing regularly to the 1925 Baptist Program a liberal cash offering as a measure of their love for the Lord and all departments of his work. Those regular subscribers who are able to do more are asked to bring in at that time a special thank offering as a token of their gratitude to God for his matchless blessings upon our work and our workers. Churches not having services that day are urged to take their offerings on some other Sunday in April. Everybody helping will greatly promote all our causes around the world.

"Freely ye have received; freely give."

# SUNDAY APRIL 19

## ITS MEANING

In its appeal to every Baptist church in the South to observe Sunday, April 19, as a day of special offerings in the interest of state, home and foreign missions, Baptist orphanages, hospitals and schools and ministerial relief, the Headquarters Committee is seeking to afford every one of our 3,600,000 Baptists an opportunity to help carry the Gospel to needy sections of the homeland and to fields representing one-third the population of the world.

God has called out the workers for the various fields. Will we send them out?

"How can they preach except they be sent?"

LET EVERY BAPTIST DO HIS BEST FOR GOD—HEADQUARTERS COMMITTEE 1925 PROGRAM

plete if we will have them. The beggar went to the temple gate in search of something which would tide him over another day, that he might live to beg again, but now more than he had asked or thought was given to him in the name of Jesus Christ of Nazareth. How insignificant are all the gifts of men compared to the matchless gifts of the Son of God, the Healer and Savior of men. "And he entered with them into the temple walking and leaping and praising God." (Ver. 8.) All through the years, he had sat helpless or reclined in despair of any relief from the terrible affliction which accompanied him through the gateway of birth and whose companionship was assured to the gateway of death. The hour of his release had come, the year of Jubilee had struck. His bounding joy knew no limit. It was for him the day of exulting praise to God. The courts of the temple were resonant with his notes of thanksgiving. Neither the obscurity of his station, which his affliction had imposed, nor the presence of the multitude of worshippers in the temple could restrain his thanksgiving and praise to God.

"And all the people saw him walking and praising God and they took knowledge of him, that it was he that sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at that which had happened unto him." (Vers. 9-10.) The crippled beggar now becomes the center attraction. The people recognized him as a familiar figure, daily sitting about the temple gates begging an alms. The contrast between his former disabled condition and the present soundness of body and unimpeded movement in the temple inspired them not only with surprise, but bewilderment. The unexpected had happened within the sacred precincts of the temple. They had no explanation of the strange occurrence. The fact was patent, but the explanation, they had none, unless these two men of unpretentious appearance, Peter and John, were possessed with some magic power by which the man had been healed.

The crowd surged toward these men who had wrought this marvelous cure. "And as he held Peter

and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering." (Ver. 11.) The center of interest now shifts from the healed man to the healers. Surmises and conjectures now arise in the minds of the people in search of secure basis upon which to account for the power by which the healing was effected. Are these two men thaumaturgists? Is this notable miracle the work of legerdemain? Is this dynamic power a personal endow-

ment of Peter and John? Are these men clothed with the power of Elijah's God? Is the Spirit of Israel's God come again to his people? But these lowly Galileans have no prophetic recognition and have asked for none at the hands of the religious authorities. They are simple worshippers in the temple and the followers of the Nazarene whose career came to a shameful and tragic end. Surmises and conjectures served only to add to their confusion and to strand

them upon the sandy foundation of impotency and despair. Their helpless bewilderment is pathetic and brings Peter to his feet. Peter answered, "Ye men of Israel, why marvel ye at this man, or why fasten your eyes on us, as though by our own power of godliness we had made him to walk?" Peter's "answer" was to the conjectures of the people. The inquiries which were rising up in their minds, which

(Continued on page 15)

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# ASSOCIATIONAL ORGANIZATION FOR MISSISSIPPI 1925 PROGRAM

Following is a list of the names of the Associational Organization in whom we can depend to make April the greatest month in the history of our work. Co-operate with them:

Worker Address

## DISTRICT 1

### Copiah Co. Association

Organizer: Dr. O. O. Green, Hazlehurst.  
Layman: Mr. Hal Ellis, Hazlehurst.  
W. M. U.: Mrs. J. M. Dampeer, Crystal Springs.  
S. S.: Mr. L. M. Dampeer, Crystal Springs.  
B. Y. P. U.: Mr. Sam Miller, Hazlehurst.

### Hinds Co. Association

Organizer: Dr. B. H. Lovelace, Clinton.  
Pastor: Dr. H. M. King, Jackson.  
Layman: Mr. B. E. Jacobs, Jackson.  
W. M. U.: Mrs. J. H. Williams, Jackson, Clinton Rd.  
S. S.: Mr. I. S. Barnes, Jackson.  
B. Y. P. U.: Mrs. Leroy Williams, Jackson, 232 Beatty St.

### Holmes Co. Association

Organizer: Rev. J. M. Metts, Durant.  
Pastor: Rev. L. B. Golden, Pickens.  
Layman: Mr. C. E. White, West.  
W. M. U.: Miss Lela Pinkston, Durant.  
S. S.: Prof. Kenna, Lexington.  
B. Y. P. U.: Rev. Paul Cooper, Durant.

### Madison Co. Association

Organizer: Rev. C. E. Welch, Canton.  
Pastor: Rev. E. V. May, Flora.  
Layman: Mr. C. E. Anding, Flora.  
W. M. U.: Mrs. P. H. Virden, Canton.  
S. S.: Mr. Fred Hammack, Flora.  
B. Y. P. U.: Mr. Earl McKay, Canton.

### Rankin Co. Association

Organizer: Rev. L. I. Thompson, Florence.  
Pastor: Rev. J. W. Steen, Florence.  
Layman: Mr. Roby Stingily, Pelahatchie.  
W. M. U.: Mrs. J. M. Berry, Florence.  
S. S.: Dr. R. N. Whitfield, Florence.  
B. Y. P. U.: Mrs. R. L. Brown, Pelahatchie.

### Simpson Co. Association

Organizer: Rev. W. S. Landrum, D'Lo.  
Pastor: Rev. J. L. Boyd, Magee.  
Layman: Mr. W. D. Hilton, Mendenhall.  
W. M. U.: Mrs. J. L. Boyd, Magee.  
S. S.: Mr. J. F. Mangum, Magee.  
B. Y. P. U.: Rev. T. L. Everett, D'Lo.

### Smith Co. Association

Organizer: Pastor: Rev. D. W. Moulder, Lorena.  
Layman: Mr. W. D. Hurst, Cohay.  
W. M. U.: Miss Geva Tullos, Raleigh.  
S. S.:  
B. Y. P. U.: Miss Ethel Ward, Raleigh.

### Yazoo Co. Association

Organizer: Dr. Webb Brame, Yazoo City.  
Pastor:  
Layman: Prof. R. L. Bedwell,

### Yazoo City.

W. M. U.: Mrs. W. D. McCalip, Yazoo City.  
S. S.: Mr. A. Ben. Kelly, Satartia.  
B. Y. P. U.: Miss Helen Pearce, Yazoo City.

### Deer Creek Association

Organizer: Pastor: Rev. J. H. Hooks, Belzoni.  
Layman: Mr. W. L. Beard, Arcola.  
W. M. U.: Mrs. J. F. Scull, Hollandale.  
S. S.: Mr. Don R. Baker, Leland.  
B. Y. P. U.: Mr. Earl Dennis, Greenville.

## DISTRICT 2

### Carroll Co. Association

Organizer: Rev. W. W. Muirhead, Vaiden.  
Pastor: Rev. L. D. Sellers, Carrollton, R. No. 3.  
Layman: Mr. W. W. Wilson, Winona, R. No. 5.  
W. M. U.: Mrs. E. E. Jolliff, Holcomb, R. No. 4.  
S. S.: Mr. W. W. Kimbrough, Carrollton.  
B. Y. P. U.: Mrs. Robert Gray, Carrollton.

### Coldwater Association

Organizer: Rev. W. M. McGehee, Lewisburg.  
Pastor: Rev. W. M. McGehee, Lewisburg.  
Layman: Mr. Hugh Foster, Hernando.  
W. M. U.: Mrs. Chas. Dockery, Eudora.  
S. S.: Mr. Chas. Dockery, Eudora.  
B. Y. P. U.: Miss Pearl Curtis, Hernando.

### Delta Association

Organizer: Mr. J. W. Quinn, Greenwood.  
Pastor: Rev. J. A. Barnhill, Sumner.  
Layman: Hon. W. M. Whittington, Greenwood.  
W. M. U.: Mrs. J. A. Lee, Tutwiler.  
S. S.: Mr. E. A. Rushing, Itta Bena.  
B. Y. P. U.: Mr. T. A. Guy, Greenwood.

### Grenada Co. Association

Organizer: Rev. W. E. Farr, Grenada.  
Pastor: Rev. W. E. Farr, Grenada.  
Layman: Mr. E. H. White, Grenada.  
W. M. U.: Mrs. H. J. Ray, Grenada.  
S. S.: Mr. O. L. Kimbrough, Jr., Grenada.  
B. Y. P. U.: Mrs. J. B. Perry, Grenada.

### Montgomery Co. Association

Organizer: Mr. H. L. Watts, Winona.  
Pastor: Rev. V. E. Boston, Winona.  
Layman: Mr. C. H. Alldridge, Winona.  
W. M. U.: Mrs. B. A. Tolbert, Winona.  
S. S.: Prof. M. F. Herring, Duck Hill.  
B. Y. P. U.: Mr. K. G. Menger, Winona.

### Panola Co. Association

Organizer: Rev. W. E. Lee, Como.  
Pastor: Rev. S. H. Shepherd, Courtland.  
Layman: Mr. C. B. Young, Sardis.  
W. M. U.: Mrs. A. L. Fitzgerald, Crenshaw.  
S. S.: Hon. Arthur Stovall, Sardis.  
B. Y. P. U.: Mr. D. C. McMahon, Batesville.

### Riverside Association

Organizer: Rev. M. C. Vick, Clarksdale.

Pastor: Rev. D. A. McCall, Lyon.  
Layman: Mr. J. E. Merritt, Clarksdale.  
W. M. U.: Mrs. Sid Rainwater, Coahoma.  
S. S.:  
B. Y. P. U.: Miss Myrtis Seale, Lyon.

### Sunflower Co. Association

Organizer: Dr. H. L. Martin, Indianola.  
Pastor: Rev. W. A. Sullivan, Drew.  
Layman: Hon. H. L. Herring, Ruleville.  
W. M. U.: Mrs. F. C. Barnes, Moorhead.

S. S.: Dr. J. A. Maxwell, Drew.  
B. Y. P. U.: Miss Georgia Williams, Moorhead.

### Tallahatchie Co. Association

Organizer: Rev. F. L. Litchfield, Charleston.  
Pastor: Dr. R. A. Kimbrough, Charleston.  
Layman: Judge G. L. Rice, Charleston.  
W. M. U.: Mrs. Ned Rice, Charleston.

S. S.: Mr. D. B. Cowart, Charleston.  
B. Y. P. U.: Mr. R. G. McCorkle, Oakland.

### Tate Co. Association

Organizer: Rev. E. S. Flynt, Coldwater.  
Pastor: Dr. B. P. Robertson, Senatobia.  
Layman: Mr. Sam C. Stevens, Senatobia.  
W. M. U.: Mrs. M. S. Daugherty, Coldwater.  
S. S.: Mr. M. S. Daugherty, Coldwater.  
B. Y. P. U.: Rev. W. E. Hardy, In-

dependence.

### Bolivar Co. Association

Organizer: Rev. B. L. McKee, Cleveland.  
Pastor: Rev. J. E. Kinsey, Merigold.  
Layman: Mr. R. E. Jackson, Cleveland.  
W. M. U.: Mrs. Guy Waldrop, Merigold.  
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S. S.: Dr. P. L. Berry, Water Val-  
ley.  
B. Y. P. U.: Mrs. Vera Nation,  
Water Valley.

#### DISTRICT 3

##### Alcorn Co. Association

Organizer: Rev. L. J. Covington,  
Corinth.  
Pastor: Rev. T. W. Young, Corinth.  
Layman: Mr. M. M. Elledge, Cor-  
inth.  
W. M. U.: Mrs. E. A. Ray, Rienzi.  
S. S.: Mr. H. E. Ray, Corinth.  
B. Y. P. U.: Miss Loraine Rankin,  
Corinth.

##### Benton Co. Association

Organizer: Rev. W. B. May, Ash-  
land.  
Pastor: Rev. H. L. Whitten, Ash-  
land.  
Layman: Mr. J. W. Gresham, Ash-  
land.  
W. M. U.: Mrs. W. B. May, Ashland.  
S. S.: Mr. W. F. Renick, Ashland.  
B. Y. P. U.: Miss Lena Courson,  
Ashland.

##### Calhoun Co. Association

Organizer: Rev. J. M. Spikes,  
Derma.  
Pastor: Rev. J. F. Mitchell, Cal-  
houn City.  
Layman: Mr. J. L. Johnson, Pitts-  
boro.  
W. M. U.: Mrs. T. H. Alexander,  
Calhoun City.  
S. S.: Mr. Will Shelton, Derma.  
B. Y. P. U.: Mr. Guy Hollis, Derma.

##### Chickasaw Co. Association

Organizer: Rev. W. C. Stewart,  
Houston.  
Pastor: Rev. W. O. Blount, Okolona.  
Layman: Hon. J. H. Ford, Houston.  
W. M. U.: Mrs. R. W. Chandler,  
Okolona.  
S. S.: Mr. W. J. Stacey, Houlika.  
B. Y. P. U.: Mrs. A. A. Scott,  
Houston.

##### Itawamba Co. Association

Organizer: Rev. A. J. Darling, Ful-  
ton.  
Pastor: Rev. J. A. Conwill, Red  
Bay, Ala.  
Layman: Mr. A. D. Graham, Ful-  
ton.  
W. M. U.: Mrs. A. J. Darling, Ful-  
ton.

S. S.: Dr. Richard Senter, Fulton.  
B. Y. P. U.: Miss Gladys Senter,  
Fulton.

##### Lafayette Co. Association

Organizer: Judge D. M. Russell,  
University.  
Pastor: Dr. F. M. Purser, Oxford.  
Layman: Mr. R. H. McElroy, Ox-  
ford.  
W. M. U.: Mrs. Z. McElroy, Taylor.  
S. S.: Dr. C. Longest, Oxford.  
B. Y. P. U.: Mr. Devine Boyett,  
Oxford.

##### Lee Co. Association

Organizer: Mr. W. E. Holcomb,  
Tupelo.  
Pastor: Rev. Chas. Nelson, Shan-  
non.  
Layman: Mr. W. E. Holcomb, Tu-  
pelo.  
W. M. U.: Mrs. John W. Brown,  
Tupelo.  
S. S.: Mr. J. N. Berry, Tupelo.  
B. Y. P. U.: Miss Mary Etta Buch-  
anan, Tupelo.

Marshall Co. Association  
Organizer: Dr. G. C. Sandusky,  
Holly Springs.  
Pastor: Rev. Earl Brooks, Lamar,  
Sladen Rt.  
Layman: Mr. Henry Myers, Byha-  
lia.  
W. M. U.: Mrs. John Hastings,  
Holly Springs.  
S. S.: Mr. C. D. Collins, Holly  
Springs.  
B. Y. P. U.: Dr. W. C. Sandusky,  
Holly Springs.

Monroe Co. Association  
Organizer: Dr. J. M. Walker, Aber-  
deen.  
Pastor: Rev. J. A. Rogers, Amory.  
Layman: Mr. W. G. Peugh, Aber-  
deen.  
W. M. U.: Mrs. Geo. Leftwich,  
Aberdeen.  
S. S.: Mr. W. E. Eikner, Aberdeen.  
B. Y. P. U.: Mr. Lawrence Smith,  
Aberdeen.

Pontotoc Co. Association  
Organizer: Rev. J. L. Robinson,  
Pontotoc.  
Pastor: Rev. J. E. Jennings, Pon-  
totoc, R. No. 5.  
Layman: Mr. M. L. Shannon, Pon-  
totoc.  
W. M. U.: Mrs. J. G. Harris, Pon-  
totoc.  
S. S.: Mr. S. T. Pitts, Pontotoc.  
B. Y. P. U.: Miss Carrie Lyon,  
Pontotoc.

Prentiss Co. Association  
Organizer: Mr. H. R. Spight,  
Booneville.  
Pastor: Rev. C. H. Mount, Boone-  
ville.  
Layman: Prof. J. W. Taylor, Boone-  
ville.  
W. M. U.: Mrs. Elizabeth Newman,  
Baldwyn.  
S. S.: Mr. John G. Pankey, Boone-  
ville.  
B. Y. P. U.: Mrs. W. B. Jones,  
Baldwyn.

Tippah Co. Association  
Organizer: Rev. W. R. Cooper, Blue  
Mountain.  
Pastor: Rev. S. V. Gullett, Blue  
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Layman: Mr. Nathan Ayers, Ripley.  
W. M. U.: Miss Margaret Buch-  
anan, Blue Mountain.  
S. S.: Prof. A. M. Donnell, Blue  
Mountain.  
B. Y. P. U.: Miss Gertrude Durham,  
Blue Mountain.

Tishomingo Co. Association  
Organizer: Rev. W. M. Fore, Iuka.  
Pastor: Rev. A. M. Nix, Belmont.  
Layman: Mr. R. L. Elledge, Bel-  
mont.  
W. M. U.: Mrs. Willie B. Carmack,  
Iuka.  
S. S.: Mr. J. J. Whitten, Belmont.  
B. Y. P. U.: Mr. Arthur Shook,  
Belmont.

Union Co. Association  
Organizer: Rev. Gaston W. Dun-  
can, New Albany.  
Pastor: Rev. W. T. Darling, Blue  
Springs.  
Layman: Mr. E. M. Hawkins, New  
Albany.  
W. M. U.: Mrs. John Neely, New  
Albany.  
S. S.: Mr. C. R. Harwood, New  
Albany.  
B. Y. P. U.: Mr. W. E. Conner,  
Union.

#### DISTRICT 4

Choctaw Co. Association  
Organizer: Rev. H. M. Whitten,

Weir.  
Pastor: Rev. S. L. Morris, Acker-  
man.  
Layman: Mr. G. D. Weatherall,  
Ackerman.  
W. M. U.: Mrs. E. B. Dabbs, Acker-  
man.  
S. S.: Mr. H. L. Rhodes, Ackerman.  
B. Y. P. U.: Mr. W. M. Black, Mc-  
Cool.

Columbus Association  
Organizer: Rev. J. D. Franks, Co-  
lumbus.  
Pastor: Rev. E. J. Caswell, West  
Point.  
Layman: Mr. J. I. Harrison, Co-  
lumbus.  
W. M. U.: Mrs. J. M. White, West  
Point.  
S. S.: Mr. W. N. Puckett, Columbus.  
B. Y. P. U.: Prof. L. N. Davis,  
Pheba.

Kemper Co. Association  
Organizer: Dr. S. L. Morris, Scooba.  
Pastor: Rev. B. Bell, DeKalb.  
Layman: Prof. J. D. Wallace,  
Scooba.  
W. M. U.: Mrs. John Clark, DeKalb.  
S. S.: Prof. E. W. Stennett, Scooba.  
B. Y. P. U.: Mrs. W. D. Hopper,  
DeKalb.

Kosciusko Association  
Organizer: Rev. A. T. Cinnamond,  
Kosciusko.  
Pastor: Rev. D. I. Young, McCool.  
Layman: Mr. J. P. Johnson, McCool.  
W. M. U.: Mrs. A. T. Cinnamond,  
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## COLLEGE COLUMN

## M. S. C. W. News Notes

## Who's Who.

Rosanel Aldridge came to us from Meridian, and we have found her a good student and a loyal member of our B. S. U. She holds the distinction of having taken more study courses than any other girl at M. S. C. W. She has received awards for eleven. She holds the S. S. Normal Diploma with the red seal and the Sr. B. Y. P. U. diploma with several seals. Her ambition is to complete the course by the end of the school year. She is a loyal member of the B. Y. P. U., Y. W. A. and Life Service Band. One of the first things she did in the fall was to join the local church. Her standing in literary work is commensurate with her other attainments. There is always a call for girls like Rosanel and we are happy there is one among us so dependable, cheerful and capable.

We have received three very welcome gifts during the last week. Mrs. Franks, the mother of our pastor, made our hearts glad by a \$5.00 contribution to our Piano Fund. This was very kind of her and the Baptist girls appreciate it. We could hardly get along without our piano.

Mr. Frank E. Leavell, who was our guest early in March, has sent to The Baptist Room, two pictures. Those who saw and heard his stereopticon lecture will recall the very quiet and beautiful scene of the Sunrise on the Sea of Galilee. Also the scene of the Jordan River, at the traditional site of the Baptism of Jesus. These pictures were enlarged, tinted and have been framed. The Baptist girls appreciate them, for they will be a constant reminder of what the pictures represent, and also the pleasant visit of Mr. Leavell and his message on that night.

"The Home and Foreign Fields" will come to the Baptist Room now for one year. The amount for this subscription was handed Miss Johnson while in Brooksville on last Sunday night. This will be an extremely helpful magazine to us in planning many of our programs.

We have secured several additional subscriptions to The Baptist Student. On last Sunday morning Willie Mae Easley, our student representative, made a brief appeal for new subscriptions to this student magazine. We have decided to take 100 subscriptions next year, which will be quite an advance over the number secured for this year.

We are hoping to carry our entire Y. W. A. over to West Point for the Wednesday afternoon session of the W. M. U. Convention. Our Y. W. A. is doing fine work under the direction of Miss Morris, and we are proud of the progress made.

Our noon-day discussion these days are hinging around a discussion of our aims. Each day some particular aim that we adopted for the year is being discussed. We are doing this in the hope that we may

end the year with every aim realized.

The class—Doctrines of Faith—has proved to be one of the best that we've had. The discussions and questions have shown that the students are thinking seriously about problems in religion. We are happy to have our pastor come and teach several lessons for us.

Last Monday was "Baptist Day" at the college chapel. Brother Franks was invited to speak, and he talked on the subject of "Reverence".

Report cards are being mailed out this week to the parents of the girls. This report gives the grade made in Sunday School for the five Sundays in March. There were 35 who made 100% for the entire month. Many others were above 95%. Perhaps a word from the parents to the daughters would help.

(Continued from page 13)

## Lauderdale Co. Association

Organizer: Dr. L. R. Christie, Meridian.

Pastor: Rev. J. C. Owen, Meridian.

Layman: Mr. C. M. Wright, Meridian.

W. M. U.: Mrs. E. R. Simmons, Meridian.

S. S.: Mr. Oscar Yarborough, Meridian.

B. Y. P. U.: Mr. James Hailey, Meridian.

## Leake Co. Association

Organizer: Rev. G. B. Smalley, Carthage.

Pastor: Rev. J. L. McMillon, Carthage.

Layman: Prof. Arden Barnett, Carthage.

W. M. U.: Mrs. Arden Barnett, Carthage.

S. S.: Mr. T. J. Barnett, Carthage.

B. Y. P. U.: Miss Maggie Lyle, Lena.

## Neshoba Co. Association

Organizer: Rev. H. W. Shirley, Philadelphia.

Pastor: Rev. G. H. Suttle, Neshoba.

Layman: Mr. W. D. Cole, Philadelphia.

W. M. U.: Mrs. C. L. Crawley, Philadelphia.

S. S.: Mr. J. E. Jolley, Philadelphia.

B. Y. P. U.: Mr. Monroe Williams, Philadelphia.

## Newton Co. Association

Organizer: Rev. G. O. Parker, Union.

Pastor: Rev. W. H. Thompson, Newton.

Layman: Mr. Plummer Miley, Newton.

W. M. U.: Mrs. H. T. McLaurin, Newton.

S. S.: Mr. M. C. McDaniel, Newton.

B. Y. P. U.: Mr. G. C. Dorris, Chunky.

## Noxubee Co. Association

Organizer: Pastor: Rev. H. B. Williams, Brooksville.

Layman: Mr. E. C. Halbert, Brooksville.

W. M. U.: Mrs. A. B. Metcalfe, Macon.

S. S.: Dr. L. B. Morris, Macon.

B. Y. P. U.: Dr. L. B. Morris, Macon.

## Oktibbeha Co. Association

Organizer: Rev. J. D. Ray, Starkville.

Pastor: J. G. Cooke, Artesia.

Layman: Prof. O. P. Breland, Maben.

W. M. U.: Mrs. R. L. Carpenter, Crawford.

S. S.: Mr. Wirt Carpenter, Starkville.

B. Y. P. U.: Mrs. Emmie Hammond, Starkville, R.F.D.

## Scott Co. Association

Organizer: Rev. R. L. Wallace, Morton.

Pastor: Rev. J. L. Hughes, Lake.

Layman: Mr. S. E. Lackey, Forest.

W. M. U.: Mrs. W. D. Cook, Forest.

S. S.: Mr. R. D. Dearman, Forest.

B. Y. P. U.: Mrs. R. S. Tatum, Lake.

## Winston Co. Association

Organizer: Rev. S. G. Pope, Louisville.

Pastor: Rev. S. P. Morris, Noxapater.

Layman: Mr. W. W. Estes, Estes.

W. M. U.: Mrs. Hazie Kilpatrick, Noxapater.

S. S.: Mr. W. J. Webb, Louisville.

B. Y. P. U.: Mrs. J. K. Armstrong, Louisville.

## Zion Association

Organizer: Rev. J. W. Hicks, Mathiston.

Pastor: Rev. Harvey Gray, Eupora.

Layman: Mr. O. C. Leigh, Eupora.

W. M. U.: Mrs. John Taylor, Eupora.

S. S.: Mrs. N. A. Edmonds, Eupora.

## DISTRICT 5

## Bay Springs Association

Organizer: Rev. H. C. Clark, Bay Springs.

Pastor: Rev. L. G. Bassett, Louin.

Layman: Mr. W. J. Shoemaker, Bay Springs.

W. M. U.: Mrs. W. S. Denson, Bay Springs.

S. S.: Mr. M. C. Stennett, Mossville.

B. Y. P. U.: Dr. G. W. Land, Louin.

## Clarke Co. Association

Organizer: Mr. W. H. Foster, Quitman.

Pastor: Rev. C. M. Morris, Shubuta.

Layman: Mr. Jeff Carter, Quitman.

W. M. U.: Mrs. J. K. Kirkland, Quitman.

S. S.: Mr. E. L. Martin, Shubuta.

B. Y. P. U.: Mrs. S. H. Andrews, Enterprise.

## Covington Co. Association

Organizer: Rev. A. S. Johnston, Mt. Olive.

Pastor: Dr. John T. Christian, New Orleans, B. B. I.

Layman: Mr. R. F. Bass, Collins.

W. M. U.: Mrs. M. H. McRaney, Collins.

S. S.: Mr. J. B. Byrd, Mt. Olive.

B. Y. P. U.: Mrs. C. C. Johnson, Mt. Olive.

## George Co. Association

Organizer: Mr. W. J. Hurst, Lucedale.

Pastor: Rev. J. H. Winstead, Lucedale.

Layman: Dr. A. K. McMillan, Lucedale.

W. M. U.: Mrs. J. H. Winstead, Lucedale.

S. S.: Prof. Walker, Lucedale.

B. Y. P. U.: Mr. Curtis Mallett, Lucedale, R. No. 2.

## IN MEMORIAM

## Sister R. J. Howard

In the early morning of March 3rd the gentle spirit of Sister Howard went to be with her Lord. She had passed the three score and ten milestone of life and had spent all these years in and near Byhalia. By her many deeds of ministry she had greatly endeared herself to everyone. Brother Howard, her noble husband, has long been a deacon in the Byhalia Church and Sister Howard was in every way a true helpmeet. Theirs was an ideal Christian home and the preacher was made to feel always welcome by their gracious hospitality.

She will be greatly missed, especially by her pastor,

—Walton E. Lee,  
Como, Miss.

## Gone But Not Forgotten

On March 14th, Mrs. Thelma Walker fell asleep in the arms of her Savior, and she was laid to rest in the Braxton cemetery on Sunday morning. Thelma is not dead but resting, resting from the excruciating pain of which she had been a victim for some time.

Thelma was a consecrated Christian, a devoted wife and mother; she leaves a husband, two children and a host of other relatives and friends to mourn her going, but I say weep not, rather rejoice in that God's will be done, and strive to meet her in heaven.

Her pastor,

—A. J. Linton.

## Greene Co. Association

Organizer: Rev. O. U. Sullivan, Leakesville.

Pastor: Rev. A. R. Loftin, McLain.

Layman: Mr. J. E. Miller, Leakesville.

W. M. U.: Mrs. J. W. Backstrom, Leakesville.

S. S.: Mr. A. F. Cook, Leakesville.

B. Y. P. U.: Mrs. Arthur Turner, Leakesville.

## Hancock Co. Association

Organizer: Rev. W. A. Murray, Logtown.

Pastor: Layman: Mr. W. W. Stockstill, Bay St. Louis.

W. M. U.: Mrs. W. W. Stockstill, Bay St. Louis.

S. S.: Mr. C. W. Fountain, Logtown.

B. Y. P. U.: Mr. H. L. Swan, Picayune.

## Jackson Co. Association

Organizer: Mr. T. E. Spencer, Moss Point.

Assistant Organizer: Rev. R. L. Vaughan, Ocean Springs.

Pastor: Rev. W. B. Haynie, Pascagoula.

Layman: Mr. A. C. Gottsche, Ocean Springs.

W. M. U.: Mrs. J. N. Rape, Moss Point.

S. S.: Mr. R. L. Head, Moss Point.

B. Y. P. U.: Mr. J. N. Rape, Jr., Moss Point.

## Harrison Co. Association

Organizer: Rev. S. G. Posey, Biloxi.

Pastor: Dr. W. A. McComb, Gulf-



# MORIAM

**J. Howard**  
 morning of March  
 spirit of Sister How-  
 with her Lord. She  
 three score and ten  
 e and had spent all  
 and near Byhalia,  
 eeds of ministry she  
 ndeared herself to  
 her Howard, her no-  
 s long been a deacon  
 Church and Sister  
 every way a true  
 eirs was an ideal  
 and the preacher  
 eel always welcome  
 ous hospitality.  
 greatly missed, espe-  
 pastor,  
 Walton E. Lee,  
 Como, Miss.

**Not Forgotten**  
 14th, Mrs. Thelma  
 deep in the arms of  
 she was laid to rest  
 cemetery on Sunday  
 ma is not dead but  
 from the cruciat-  
 which she had been a  
 e time.  
 a consecrated Chris-  
 d wife and mother;  
 usband, two children  
 other relatives and  
 urn her going, but I  
 rather rejoice in that  
 done, and strive to  
 ven.

—A. J. Linton.

**Co. Association**  
 Rev. O. U. Sullivan,  
 e.  
 A. R. Loftin, McLain.  
 J. E. Miller, Leakes-  
 rs. J. W. Backstrom,  
 e.  
 F. Cook, Leakesville.  
 Mrs. Arthur Turner,  
 e.  
**Co. Association**  
 Rev. W. A. Murray,  
 W. W. Stockstill, Bay

Mrs. W. W. Stockstill,  
 Louis.  
 W. Fountain, Logtown.  
 Mr. H. L. Swan, Pica-

**Co. Association**  
 r. T. E. Spencer, Moss  
 rganizer: Rev. R. L.  
 Ocean Springs.  
 W. B. Haynie, Pas-  
 A. C. Gottsche, Ocean

Mrs. J. N. Rape, Moss  
 L. Head, Moss Point.  
 Mr. J. N. Rape, Jr.,  
 nt.

**Co. Association**  
 Rev. S. G. Posey, Biloxi.  
 W. A. McComb, Gulf-

port.  
 Layman: Mr. J. C. Brent, Biloxi.  
 W. M. U.: Mrs. W. A. McComb,  
 Gulfport.  
 S. S.: Mr. B. Frank Brown, Gulf-  
 port.  
 B. Y. P. U.: Mr. J. W. Helms,  
 Gulfport.

**Jones Co. Association**  
 Organizer: Rev. M. J. Derrick,  
 Laurel.  
 Pastor: Rev. Geo. F. Austin, Ellis-  
 ville.

Layman: Mr. E. D. Hurst, Laurel.  
 W. M. U.: Mrs. P. M. McDonald,  
 Laurel.  
 S. S.: Mr. Goode Montgomery,  
 Laurel.  
 B. Y. P. U.: Mr. Harry Smallwood,  
 Laurel.

**Lebanon Association**  
 Organizer: Rev. W. S. Allen, Hat-  
 tiesburg.  
 Pastor: Rev. E. E. Ballard, Lum-  
 berton.

Layman: Mr. M. P. L. Love, Hat-  
 tiesburg.  
 W. M. U.: Mrs. S. A. Wilkinson,  
 Hattiesburg, Sta. B.  
 S. S.: Mr. Gaines Hightower, Hat-  
 tiesburg.  
 B. Y. P. U.: Mr. R. W. Dunn, Hat-  
 tiesburg.

**Pearl River Co. Association**  
 Organizer:  
 Pastor: Rev. J. J. Walker, Carriere.  
 Layman: Hon. L. L. Tyler, Pica-  
 yune.

W. M. U.: Mrs. B. Whitfield,  
 Picayune.  
 S. S.: Dr. Landrum, Picayune.  
 B. Y. P. U.: Mr. A. C. Dawson,  
 Picayune.

**Perry Co. Association**  
 Organizer: Mr. J. E. Johnson,  
 Richton.  
 Pastor: Rev. J. L. Low, Richton.  
 Layman: Dr. James E. Green,  
 Richton.

W. M. U.: Mrs. J. L. Low, Richton.  
 S. S.: Mr. W. C. Mobley, Richton.  
 B. Y. P. U.: Mr. G. S. Barnett,  
 Richton.

**Wayne Co. Association**  
 Organizer: Rev. W. O. Carter,  
 Waynesboro.  
 Pastor: Rev. J. O. Crawford,  
 Waynesboro.  
 Layman: Mr. F. T. Ellis, Waynes-  
 boro.  
 W. M. U.: Mrs. W. O. Carter,  
 Waynesboro.

S. S.: Mr. F. M. Gray, Waynesboro.  
 B. Y. P. U.: Mrs. E. D. Graham,  
 Waynesboro.

## DISTRICT 6

**Franklin Co. Association**  
 Organizer: Rev. W. A. Greene,  
 Meadville.  
 Pastor: Dr. W. A. Borum, Natchez.  
 Layman: Mr. S. L. Middleton,  
 Roxie.  
 W. M. U.: Mrs. McDonald Watkins,  
 Natchez.

S. S.: Mr. Theo. McKnight, Bude.  
 B. Y. P. U.: Mr. Pearlle Young,  
 Lucien.

**Jeff Davis Co. Association**  
 Organizer: Rev. J. B. Quin, Pren-  
 tiss.  
 Pastor: Rev. J. O. Buckley, Pren-  
 tiss.  
 Layman: Prof. C. V. Dodd, Prentiss.  
 W. M. U.: Mrs. R. B. Dale, Prentiss.  
 S. S.: Mr. J. P. Deer, Bassfield.  
 B. Y. P. U.: Mrs. J. S. Dale, Pren-  
 tiss.

**Lawrence Co. Association**  
 Organizer: Rev. C. E. Bass, Monti-  
 cello.  
 Pastor: Rev. B. E. Phillips, New  
 Hebron.  
 Layman: Mr. T. C. McCullough,  
 Monticello.  
 W. M. U.: Miss Gertie O'Mara, Sil-  
 ver Creek.  
 S. S.: Mr. E. V. Catt, Monticello.  
 B. Y. P. U.: Prof. J. C. Jones, Sil-  
 ver Creek.

**Lincoln Co. Association**  
 Organizer: Rev. J. A. Taylor,  
 Brookhaven.  
 Pastor:  
 Layman: Mr. Dan Bolian, Bogue  
 Chitto.  
 W. M. U.: Mrs. J. J. Carruth, Nor-  
 field.  
 S. S.: Mr. C. H. Dean, Brookhaven.  
 B. Y. P. U.: Mr. A. C. Reeves,  
 Bogue Chitto.

**Marion Co. Association**  
 Organizer: Rev. Wayne Alliston,  
 Columbia.  
 Pastor: Rev. J. L. Watts, Colum-  
 bia, R. No. 3.  
 Layman: Mr. S. E. Lawrence, Co-  
 lumbia.  
 W. M. U.: Mrs. G. M. Parker, Fox-  
 worth.  
 S. S.: Mr. T. G. Griffith, Columbia.  
 B. Y. P. U.: Mr. J. B. Purvis, Co-  
 lumbia.

**Mississippi Association**  
 Organizer: Rev. J. N. Miller, Cen-  
 treville.  
 Pastor: Rev. John Thompson, Olio.  
 Layman: Mr. Sam Robinson, Lib-  
 erty.  
 W. M. U.: Mrs. I. L. Toler, Gloster.  
 S. S.: Mr. I. L. Toler, Gloster.  
 B. Y. P. U.: Mr. Henry Brumfield,  
 Centerville.

**Pike Co. Association**  
 Organizer: Hon. F. D. Hewitt, Mc-  
 Comb.  
 Pastor: Rev. John W. Mayfield,  
 McComb.  
 Layman: Prof. H. W. Kenna, Mag-  
 nolia.  
 W. M. U.: Mrs. Edna W. Hewitt,  
 Summit.  
 S. S.: Mr. Hansford L. Simmons,  
 McComb.  
 B. Y. P. U.: Rev. J. G. Gilmore,  
 Osyka, R.F.D.

**Union Association**  
 Organizer: Rev. G. C. Hodge, Union  
 Church.  
 Pastor: Rev. T. J. Latimer, Port  
 Gibson.  
 Layman: Mr. C. Herd Steele, Union  
 Church.  
 W. M. U.: Mrs. Anabel Steward,  
 Fayette.  
 S. S.: Dr. J. V. May, Port Gibson.  
 B. Y. P. U.: Mrs. A. B. Clinkscales,  
 Port Gibson.

**Walthall Co. Association**  
 Organizer: Rev. W. A. Roper, Ty-  
 lertown.  
 Pastor: Rev. C. T. Corkern, Tyler-  
 town.  
 Layman: Mr. J. C. Rimes, Tyler-  
 town.  
 W. M. U.: Mrs. W. A. Roper, Tyler-  
 town.  
 S. S.: Mr. I. I. Pigott, Tylertown.  
 B. Y. P. U.: Mr. H. A. Scott, Tyler-  
 town.

## MEMPHIS AND NEW ORLEANS

It is a joy to report to you the  
 great meetings which have just  
 closed with the First Baptist Church,  
 Memphis, Dr. A. U. Boone, pastor.  
 There were 107 additions, many vol-  
 unteers for Christian service, and a  
 real revival among Christian people.  
 What a joy it is to share in so great  
 a harvest and to see pastor and peo-  
 ple reaping the results of their faith-  
 ful and constant and prayerful sow-  
 ing. It was a real pleasure to be  
 associated with such a pastor and  
 such people.

The St. Charles Avenue Baptist  
 Church, New Orleans, expects to  
 begin meetings on April 19, and is  
 to have Dr. L. R. Scarborough as  
 leader and preacher. Please ask  
 that Christian friends pray specially  
 for us that it may be a time of great  
 awakening in this city.

We are hoping during Dr. Scar-  
 borough's stay to break ground for  
 the first unit for our new plant. To  
 build this will require great faith  
 and work and sacrifice, but there  
 are evidences unmistakable that God  
 is leading, and we are expectantly  
 following.

These are stirring times in New  
 Orleans, and it seems that the Lord  
 is promising us greater things if we  
 will believe and press forward.

With every good wish, I am

Yours cordially,

—W. W. Hamilton.

## HATTIESBURG

Dr. McMillin preached for us yes-  
 terday morning at Main Street and,  
 before beginning his sermon, he  
 made his first definite announcement  
 of his intentions to give all his time  
 to evangelistic work beginning the  
 first of June.

He has had some very attractive  
 propositions made him since an-  
 nouncing his intention to leave the  
 college, but his conviction that he  
 ought to go into the evangelistic  
 work held him still, and he says that  
 he will not be disobedient to that  
 heavenly vision.

That fact may be interesting news  
 to the Baptists of the state, if so I  
 am glad for you to have it for the  
 paper.

May God bless you and your great  
 work is my prayer.

Sincerely yours,

—J. E. Wills.

(Continued from page 11)

did not come to articulate expres-  
 sion. Peter gave them the real ex-  
 planation of all that had transpired,  
 pointing out the source of the au-  
 thority and power by which the  
 lame man had been healed. What  
 Peter said in this illuminating dis-  
 course lies beyond the limits of this  
 lesson, but should be read and pon-  
 dered over by both teacher and class.  
 Peter affords an example worthy of  
 all imitation, he points the people  
 away from himself to the Christ  
 whom he served. He was nothing.  
 Christ was all.

# POVERTY DEPENDENCE SUFFERING

William Lunsford, Corresponding Secretary

BECAUSE OF THE GREAT PRESSURE THAT IS BEING  
 BROUGHT TO BEAR, IN BEHALF OF OTHER GREAT AND  
 WORTHY OBJECTS OF OUR CONVENTION WORK, THE NEEDS,  
 DESPERATE NEEDS, OF THE RELIEF AND ANNUITY BOARD,  
 ARE IN DANGER OF BEING OVERLOOKED AND FORGOTTEN.

SINCE JANUARY THE FIRST WE HAVE NOT RECEIVED  
 IN THIS OFFICE MONEY ENOUGH TO PAY ONE-FIFTH OF OUR  
 MONTHLY OBLIGATIONS TO OUR BENEFICIARIES, TO SAY  
 NOTHING OF THAT PART OF THE RECEIPTS WHICH MUST GO  
 TO THE ANNUITY DEPARTMENT, AND YET WE HAVE SO FAR,  
 SENT TO EVERY BENEFICIARY HIS REGULAR CHECK WITH-  
 OUT REDUCTION. TO DO THIS WE HAVE HAD TO BORROW.  
 WE CANNOT GO ON BORROWING INDEFINITELY. UNLESS  
 THE SITUATION CHANGES WE SHALL BE FORCED TO RE-  
 DUCE STIPENDS ALL ALONG THE LINE.

IS IT RIGHT TO GIVE SO NEARLY ALL OF OUR MONEY  
 TO OTHER CAUSES AS TO LEAVE OUR OLD PREACHERS AND  
 THEIR WIDOWS TO ALL BUT STARVE? MY HEART ACHES  
 WITHIN ME WHEN I THINK OF OUR OBLIGATIONS FOR 1925,  
 IN THE LIGHT OF WHAT HAS COME TO US IN THE FIRST  
 THREE MONTHS OF THE YEAR.

MAY I MENTION ONE MORE THING? THIS BOARD HAS  
 GOT TO GET \$400,000.00 THIS YEAR OR LOSE OUT ON MR.  
 ROCKEFELLER'S CHALLENGE, BY WHICH WE HOPE TO ADD  
 \$100,000.00 TO OUR PERMANENT FUNDS ON THE FIRST DAY  
 OF JANUARY, NEXT. I HAVE EVERY HOPE THAT MR. ROCKE-  
 FELLER MEANS TO GO ON AND COOPERATE WITH US IN IN-  
 CREASING OUR PERMANENT FUNDS IF WE MAKE GOOD ON  
 HIS CHALLENGE THIS YEAR. TO DO OTHERWISE WOULD  
 FORFEIT HIS CONFIDENCE AND COOPERATION. I MERELY  
 MENTION THIS TO YOU BECAUSE IT IS AN ELEMENT THAT  
 DISTINCTLY ENTERS INTO THE WORK OF OUR BOARD FOR  
 THIS YEAR.



(Continued from Supplement)  
 New Prospect W. T. Darling  
 Oak Grove W. B. Gresham  
 Old Oak Grove T. C. Hodges  
 Pleasant Dale  
 Pleasant Grove  
 Pleasant Ridge L. P. Randolph  
 Pleasant Hill W. T. Darling  
 Poplar Spring  
 Zion Hill W. T. Darling

#### Walthall County Association

Centreville  
 Enon J. A. Green  
 Knox J. L. Price  
 Liberty Springs  
 Magee's Creek  
 Mesa C. T. Corkern  
 New Zion W. C. Walker  
 Smyrna C. T. Corkern  
 J. L. Price

#### Wayne County Association

Bethlehem  
 Buckatunna  
 Chapprell  
 Chason A. P. Wells  
 Chicora R. E. Moore  
 Clear Creek  
 Denham  
 Evergreen  
 Eucutta  
 Hiawatee  
 Hollis Creek J. W. Morris  
 Mt. Zion W. O. Carter  
 Mulberry  
 Pleasant Grove  
 Shady Grove E. J. O. Crawford  
 Shady Grove W.  
 Thompson Creek  
 Valley Ridge  
 Zion's Rest

#### Webster County Association

County Line  
 Cumberland  
 Double Springs W. C. Stewart  
 Hohenlinden  
 Mantee E. T. Putnam  
 Mt. Pleasant  
 Pine Bluff  
 Spring Creek  
 Union  
 Wake Forest

#### Winston County Association

Bethel  
 Calvary S. G. Pope  
 Enon  
 Good Hope  
 Liberty  
 Mt. Pleasant  
 Murphy Creek J. L. Ward  
 New Church  
 Noxubee H. C. Compton  
 Oak Grove C. J. Purvis  
 Plattsburg  
 Poplar Flat J. L. Ward  
 Sardis C. T. Clark  
 Singleton  
 Shiloh  
 Yellow Creek  
 Jackson J. T. Carroll

#### Yalobusha County Association

Bethel  
 Big Springs  
 Clear Springs  
 Dividing Ridge J. J. Hallum  
 Hopewell R. A. Kyle  
 Leggo R. A. Kyle  
 Mt. Gilead  
 New Hope  
 New Liberty  
 Oakland L. B. Spencer  
 Pine Grove  
 Pine Valley  
 Pleasant Grove  
 Sealey  
 Tillatoba  
 Water Valley  
 Wayside  
 L. B. Spencer  
 J. G. Lott

#### Yazoo County Association

Anding  
 Benton  
 Bethel—Black Jack  
 Bethlehem  
 Center Ridge  
 Concord  
 Liverpool  
 Oak Grove  
 Ogden J. A. Patridge  
 Providence  
 Rocky Springs E. G. Evans  
 Sartartia W. N. Hamilton

Short Creek  
 Zion Association  
 Bluff Springs  
 Cross Roads  
 Fellowship  
 Harmony  
 Hebron  
 Lollars Grove  
 Mathiston  
 Monte Vista  
 Mt. Vernon E. T. Putnam  
 Mt. Zion

Philadelphia J. B. Middleton  
 Pilgrim's Rest L. F. Dorroh  
 Pine Forest  
 Pleasant Hill J. B. Middleton  
 Sabouglia J. B. Middleton  
 Sapa Louie J. Crumie  
 Shady Grove E. T. Putnam  
 Spring Hill J. M. Spikes  
 Tomnolen J. L. Smith  
 Walthall S. E. Carter  
 Double Springs Joel Dorroh

## SHALL WE REPEAT IT?

*REPEAT WHAT?*

## Repeat Foreign Mission Retrenchment

*Have We Retrenched?*

WELL, LET'S SEE

It is true that we have not actually called missionaries home from the fields, because, for one reason, this would have required an expense greater than their support on the field. We have, however, in a desperate effort to keep the Board's expenditures within its receipts:

1. Denied these missionaries requests for EQUIPMENT the past two years;
2. Those missionaries who have wished to enter new territory where need and opportunity call, have been denied the NECESSARY MONEY to do it, and the ripe harvests of these fields are going to waste;
3. We have been compelled to slow down our EUROPEAN PROGRAM, and to disappoint and discourage our hard-pressed brethren in Europe to whom we promised to be good allies;
4. We have denied APPOINTMENT to scores of young men and women who say God has called them and who beg to be sent to the places of great need and great opportunity;
5. ANOTHER CROP OF MISSIONARY VOLUNTEERS will be turned out of our colleges and seminaries in June, and we have no means with which to send these to the fields where they are so much needed.

Is it RETRENCHMENT to stand still before NEED and OPPORTUNITY while souls and opportunities are being lost? Is it RETRENCHMENT to veto the call of the Spirit to young volunteers? How shall they go except they be sent? Is it not RETRENCHMENT to handicap missionaries on the field, discourage them and weaken their powers of service by repeatedly denying them equipment which is necessary for their work? BUT unless FOREIGN MISSION CONTRIBUTIONS are LARGELY increased before the end of April more radical retrenchments than the above will be necessary.

Is it not a time for EARNEST PRAYERS for FOREIGN MISSIONS, GREAT SERMONS on FOREIGN MISSIONS, and some truly GREAT CONTRIBUTIONS to this largest and most seriously imperiled enterprise of the denomination?

J. F. LOVE, Corresponding Secretary,  
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P. S.—Foreign Mission tracts including tracts on WILLS AND ANNUITIES sent free upon application. J. F. L.